

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

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FOR DOMESTIC MISSIONS, 22 Bible House, N. Y.

Rev. JOSHUA KIMBER, *Secretary,*

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FOR FOREIGN MISSIONS,

23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

FEBRUARY, 1883.

SYSTEMATIC OFFERINGS.

WE live in busy times, and in an age of great activity. Men were never more in earnest than now. The age of neutrality is past, and men live up to their convictions in a way they never did before. Nothing is looked upon with greater contempt than idleness and indifference. Wisdom and diligence are required at all hands, and for an enterprise to succeed the best methods must be used. This is the spirit of the age, and, perhaps, is in itself good. The only thing we deplore is that it should be so largely enlisted on the wrong side; that men should be more active in that which is doubtful than in that which is true. The wisdom of the Church will be seen in her power to control and to guide this spirit into channels of usefulness. It will not do for the Church to despise it or ignore it. Neither should she be afraid. The LORD of all ages is with her in every well directed effort for the world's good. She cannot be more anxious to labor than GOD is to own and to bless her labors, and we may all well rejoice in the strength which this confidence gives.

One of the great needs of the Church now is, perhaps, a more systematic arrangement of her forces, that none of her strength may be wasted or lost. And especially is this true in regard to her offerings for Missions. The work of the Board, in its Domestic and Foreign Departments, is now too large, and

its monthly requirements too great, to be left to irregular action. Offerings made at uncertain intervals, and influenced largely by wet Sundays, or a momentary interest in the matter, will not do. There must be systematic and generous giving. The Church has spoken on this matter, and her voice must be heard. The Systematic Plan of giving which she has urged is at once Apostolic in its origin and sound in its principle. It is moreover the most easy to manage, and the most reliable in its results. It has nearly doubled the offerings in those parishes in which it has been adopted during the past year.

For perfection of organization we may look to the Church of Rome, and as in every other department, so in her Missionary work this rule is apparent. The superintendent of a school, guild, or district appoints one Treasurer for Missions. This Treasurer elects four Receivers. Each Receiver gains five Collectors, and each Collector enlists six Contributors of five cents a month or upward each. So that from a poor people it can be seen how much would be realized in a year for the work of the Church.

In England the Church Missionary Society acts upon the same wise plan. Its large income could never be realized in any other manner. In every parish where it has obtained a footing, systematic offerings go hand in hand with spontaneous gifts. Take a country parish of, say eight hundred or one thousand people. The Rector divides it up into a certain number of districts, to each of which he appoints a visitor. These visitors have entered into his love for souls, and thus prove his most valued workers. The Church Missionary Society supplies books ruled and numbered for the purpose, and armed with one of these the visitor calls upon every family in her district, and solicits the amount each member is willing to give monthly. The same is recorded, and the faithful visitor calls for it upon the appointed day. Besides these subscriptions promised, a Missionary Box is left in every house willing to receive it, for the free-will offerings of those who do not wish to pledge themselves for any stated sum. These boxes are all numbered, and a record of them kept, and it is said that they usually average five dollars a box. Then the Missionary Sunday arrives, which is felt by all to be a season of interest and refreshment. A Missionary, or the Secretary for the district, preaches the sermons, and exhorts or encourages to duty. The next evening a meeting is held in the school-room or some suitable place, in which addresses are given of a more general character. The names of the annual and monthly subscribers are read out, with the sums given; the boxes opened and amount of each stated and received. An offertory is then made, and the results of the whole year sent up to the Mission House to be published in the next month's report. Perhaps all this machinery would not be well adapted in this country, where the parishes are so far apart, and so many other claims are made upon the faithful. But I am quite sure of this, that a more extensive use of the pledge system would be followed by the very best results, both to the Board and to the Parishes where it was adopted.

W. W. KIRKBY.

THE SPIRIT OF MISSIONS.

ONLY occasionally have we called attention within the pages of this magazine to affairs belonging to itself. We feel constrained to do this now

since, within a very short time, circumstances have thrown into our hands from various parts of the country words commending the publication from rectors of parishes. We ask from our readers the space necessary to lay before them a selection from these kind expressions of opinion, in order that they may see for themselves in what estimation the magazine is held by others. These are almost unanimous, only one unfavorable criticism having been received out of several hundreds:

A rector in a large city in Michigan writes:

"About THE SPIRIT OF MISSIONS what shall I say? Indispensable to every intelligent servant of the LORD JESUS CHRIST in our Church: First, to show him what others are doing for the extension of CHRIST'S Kingdom, and then to show himself what he is doing. It was a Presbyterian who first showed me what rich treasures there were under the covers of THE SPIRIT OF MISSIONS. He said, 'You Churchmen do not begin to realize what wealth you have in that *Work Book*, any more than you appreciate what you have in your *Prayer Book*. If you did you would soon overrun the world.' "

A rector in Iowa writes:

"If any word of mine would aid in giving a wider circulation to THE SPIRIT OF MISSIONS, nothing could cause me to withhold it. I esteem it the best publication the Church has for giving to all her children that knowledge of her different fields of labor which alone can make intelligent, and thus zealous and constant, supporters and 'fellow-helpers.' Take away the Missionary spirit from the Church, and you take away CHRIST. I most heartily commend THE SPIRIT OF MISSIONS to all Church families as a full treasury from whence they may draw the Spirit of CHRIST. They will find in it all such information as the intelligent Churchman ought to have to keep him faithful and happy in serving the LORD."

A neighbor of the preceding writes:

"I consider THE SPIRIT OF MISSIONS as the best periodical published for one who wishes to get at the heart of the Church, as expressed in *works* instead of *words*."

A brother in New Jersey writes:

"I heartily wish a copy of THE SPIRIT OF MISSIONS could be placed in the hands of every communicant. . . I am fully persuaded that an interest in Missions secures an interest in the parish. Every dollar that goes out comes back in both temporal and spiritual blessings."

From Western New York a rector writes:

"It is the best monthly Church publication, and if introduced into every family would awaken, not only interest in the cause of Missions, but infuse new life into every parish."

From Central Pennsylvania comes the following:

"I feel that the only way that we can get into sympathy with the Missionary work of the Church is by reading reliable accounts of Missionary labors and needs. We can find these nowhere else but in THE SPIRIT OF MISSIONS."

Coming nearer home, we have this from Long Island:

"I cannot too highly commend THE SPIRIT OF MISSIONS, containing as it does an accurate account of the wonderful work now being done in the Missionary field, and for which we are so greatly indebted to our late and much loved friend and brother, the Rev. Dr. Twing."

Going up the Hudson, we find the following:

"THE SPIRIT OF MISSIONS, with its fresh reports every month from Missionaries in the north, south, east, and west, and in foreign lands, is full of interesting information."

Another clergyman, not far off, says:

"The field which it opens to our view is the world, and the work described is the grandest conceivable by human thought."

One of his neighbors writes:

"The spirit of Missions is of the very Spirit of CHRIST, defining the purpose of His Incarnation, and giving us the key to His wonderful life. As we cannot cherish His Spirit and lack interest in what so wholly interests Him, so we can in no way more effectually grow up into Him than by entering body and soul into His work. With this purpose THE SPIRIT OF MISSIONS will be to us one of the greatest aids."

From the same Diocese we have the following:

"It is certainly the best publication of its kind in our Church; and we have good English authority for saying that the Anglican Communion does not possess its equal."

And this also:

"If the *facts* of Missions can only be known, they must produce a lively interest. I have heard men of great intelligence say that they did not believe in Missions, and would not give a dollar for them, citing the old time stories about their wasteful cost. They might as well say at once that they do not care for the existence of the Church upon the earth, and that it was a great mistake when its blessings were secured to themselves by the Missionary efforts of others. Churchmen should understand that the Church exists for its own extension. I hope THE SPIRIT OF MISSIONS will *dwell* in the hearts of the people."

One well known in the Church writes:

"I very much desire to have THE SPIRIT OF MISSIONS taken in my parish and everywhere throughout the Church. In addition to other claims which it always had, it has now in association the sacred memory of Dr. Twing, whom, in common with so many others, I have long known, loved and honored."

Still from Central New York we make another extract:

"Its cost is so little, its excellence so great, and the information it gives so indispensable to one wishing to know what our dear Church is really doing to save the lost, that I wonder how any one caring very much for the Church or for perishing humanity can be content not to see it."

A rector in Westchester County, N. Y., says:

"THE SPIRIT OF MISSIONS is rightly so called; for whoever reads it regularly will almost surely acquire the Missionary spirit from the strong, fervent, apostolic letters of the brave workers in the many fields. Nothing can awaken the layman's interest, quicken his faith in the reality of the work, or call out his sympathy and co-operation like the *facts* which it gives. I should lead the worship of my own people, and go into the pulpit to speak to them, with greater confidence, if I knew that in every family THE SPIRIT OF MISSIONS was read. It would be a sure sign of warm love for CHRIST, of an enlightened conscience, of fruitful faith, of a live parish."

THE LENTEN MISSIONARY OFFERING.

AN APPEAL TO THE SUNDAY-SCHOOLS OF THE PROTESTANT EPISCOPAL CHURCH.

It has been our custom for several years to send out a Circular, at the beginning of Lent, to all our Sunday-schools, suggesting that a part at least of their Lenten offerings should be devoted to the Mission work of the Church. The time is come again for our annual appeal to the children, and we would urge upon them more strongly than ever the duty and privilege which is theirs, of aiding this work. It is their duty, because they are members of the great Missionary Society (being members of the Church by

Baptism), and so are pledged to its support. It is their privilege, because they become, in this work, workers together with CHRIST, permitted by Him, children as they are, to have their share in the hastening of His glorious Kingdom.

Two hundred and thirty Sunday-schools in forty-four Dioceses and Missionary Jurisdictions responded to our appeal last year, the amount received from them being \$7,382.57. Of this amount the Sunday-schools of Pennsylvania gave \$5,175.53, while those of the Missionary Jurisdiction of Oregon gave \$436.56. The reason that so large a proportion of the entire offering came from these two divisions of the country must lie in the fact, that in Oregon and Pennsylvania the plan of the Lenten offering is endorsed by the Bishops, and is worked systematically, each school being urged to take part in it. The Assistant Bishop of Kentucky also sent out a circular letter last year to the Sunday-schools of that Diocese, urging the adoption of the plan. We hope the time may soon come when it will be taken up earnestly in all our Dioceses and Missionary Jurisdictions.

We would suggest that a special offering for Missions be made each Sunday in Lent by every Sunday-school, and the total amount be forwarded, for the General Missions of the Church, as soon after Easter as possible, to either of the Treasurers, whose addresses are given below. Or, if preferred, the children may be encouraged to save their pennies at home during Lent, and offer them at Easter. Small paper Mite Chests for this purpose will be furnished, free of charge, to all who will send their orders to 23 Bible House.

Of course it is understood that many Sunday-schools have plans of work in which they are already engaged, but it is hoped that they may be willing to suspend such plans during Lent, or else to set apart a portion of their offerings to be devoted to the General Missions of the Church.

The Domestic Committee of the Board of Managers supervise and provide for work in thirteen Missionary Jurisdictions and thirty Dioceses in these United States and Territories, including work among White People, Colored People of the South, and Indians, with some aid to Deaf Mutes throughout the country, and to Chinese on the Pacific Coast.

The number of Missionaries receiving stipends from the Domestic Committee during the whole or a part of the year ending September 1st, 1882, was four hundred and seventeen, including Missionary Bishops, White, Colored and Indian Clergymen, Lay-readers, Catechists, Teachers and Women Helpers. The number for the present year will be considerably larger, as fresh and urgent calls for more laborers are coming constantly from every part of the field.

The Foreign Committee have charge of and provide for the work of the Missions in Greece, Africa, China and Japan, and also the assistance that is given to the independent Churches in Haiti and Mexico.

At the date mentioned the number of Missionary Stations was one hundred and forty-four. The whole number of laborers was three hundred and fifty-two, of whom three are Missionary Bishops, one a Bishop of the Haitien Church, and one a Bishop of the Mexican Church. There are twelve Boarding-schools; two Orphan Asylums and a Divinity School in Mexico; a Divinity and a Medical School with the College, in China, sixty-five Day-schools, and twenty-six Sunday-schools.

WM. BAYARD CUTTING,
Treasurer for Domestic Missions,
22 Bible House, New York.

JAMES M. BROWN,
Treasurer for Foreign Missions,
23 Bible House, New York.

HENRY C. POTTER,
NOAH HUNT SCHENCK,
Acting Secretaries for Domestic Missions.

JOSHUA KIMBER,
Secretary for Foreign Missions.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from December 1st, 1882, to January 1st, 1883.

ALBANY.			
Canton—Grace Church.....	20 00	Miami—Grace Mission.....	6 60
Chatham—St. Luke's Mission.....	2 50		15 60
Hobart—St. Peter's Church.....	4 59	NEW HAMPSHIRE.	
Little Falls—Emmanuel Church.....	17 40	Tilton—Trinity Church.....	10 75
Ogdenburg—St. John's Church.....	23 91	Wolfsboro Junction—Church of St. John the Baptist.....	3 25
Schenectady—St. George's Church.....	43 17	Miscellaneous—"A Friend".....	50 00
Stockport—St. John the Evangelist and St. Barnabas' Chapel, Stottsville.....	25 00		64 00
Walton—Christ Church.....	5 00	NEW JERSEY.	
	141 57	Fairview—Trinity Church.....	14 00
CONNECTICUT.		Rahway—St. Paul's Church S. S.....	27 33
Middletown—Christ Church.....	15 00	Trenton—Trinity Church.....	52 20
Church of the Holy Trinity.....	1 00		93 53
New Haven—Dr. Harwood's Subscription....	25 00	NEW YORK.	
	41 00	New York—St. Augustine's Chapel.....	77 87
DELAWARE.		St. Luke's Hospital.....	50 00
Wilmington—St. John's Church.....	23 06	Nyack—Grace Church.....	38 00
		Yonkers—St. Paul's Church.....	86 25
EASTON.			252 12
Somerset and Worcester Counties—Pocomoke Parish, St. Mary's Church.....	1 71	NORTH CAROLINA.	
ILLINOIS.		Fayetteville—St. John's Church.....	12 25
Freeport—Zion Church, Missionary Guild....	19 22	Pittsborough—St. Bartholomew's Church....	5 00
Limestone—Christ Church.....	4 43	Salisbury—St. Luke's Church.....	8 00
	23 65		25 25
IOWA.		PENNSYLVANIA.	
Lyons—Grace Church.....	5 28	Philadelphia—Church of the Messiah.....	8 17
KENTUCKY.		PITTSBURGH.	
Louisville—Church of the Advent.....	6 00	Washington—Trinity Church, W. W. Smith..	20 00
LONG ISLAND.		VIRGINIA.	
Glen Cove—St. Paul's Church.....	82 60	Alexandria Co.—Fairfax Parish, St. Paul's Church, Woman's Missionary Association..	39 73
Jamaica—Grace Church.....	63 80	Amherst Co.—Lexington Parish, Ascension Church, for China, Japan and Mexico.....	19 75
	146 40	Henrico Co.—Henrico Parish, St. Paul's Ch..	94 22
MAINE.		Nansemond Co.—Lower Suffolk Parish, St. John's Church.....	5 50
Augusta—St. Mark's Church.....	18 46	Lower Suffolk Parish, The Glebe Church....	3 50
Brunswick—St. Paul's Church.....	16 00	Upper Suffolk Parish, St. Paul's Church....	21 89
Portland—St. Luke's Cathedral.....	80 31	Westmoreland Co.—Washington Parish, St. Peter's Church.....	5 00
Rockland—St. Peter's Church.....	1 50	Miscellaneous—University of Virginia.....	46 83
Thomaston—Church of St. John the Baptist..	2 50		236 42
Wiscasset—St. Philip's Church.....	3 00	WESTERN MICHIGAN.	
	121 77	Grand Rapids—St. Mark's Church.....	25 00
MARYLAND.		Hastings—Emmanuel Church.....	11 25
Anne Arundel Co.—St. Anne's Parish, St. Anne's Church.....	21 65	Manistee—St. Paul's Church.....	1 25
District of Columbia (Washington)—Church of the Epiphany.....	10 00	WEST VIRGINIA.	
Prince George's Co.—St. Matthew's Parish, St. Matthew's Church.....	26 67	Berkeley Co.—Norborne Parish, Mt. Zion Church.....	10 00
	58 32	Kanawha Co.—St. John's*.....	
MASSACHUSETTS.		Monongalia Co.—Trinity Parish, "R. C. Berkeley".....	10 00
Bridgewater—Trinity Church.....	20 73		20 00
South Groveland—St. James' Church.....	2 10	UTAH MISSION.	
	22 83	Salt Lake—Bishop Tuttle's subscription.....	20 00
MINNESOTA.		+Receipts for the month.....	1,394 30
Cannon Falls—Church of the Redeemer.....	4 17	Amount previously acknowledged.....	3,287 21
MISSISSIPPI.		+Total receipts since September 1st, 1882....	\$4,681 51
Oxford—St. Peter's Church.....	5 85		
MISSOURI.			
Blackburn—Church of the Mediator.....	9 00		

* In the January number read: West Virginia, Kanawha Co., Charleston, St. John's Church, Rev. R. A. Cobbs, \$5.00, instead of St. Andrew's Parish, Jefferson Co.

† Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 86 and 109.

‡ In the January SPIRIT OF MISSIONS, the total of the General Acknowledgments read as \$13,287.21 instead of \$3,287.21, by an unexplainable error of the types after the last proof had been passed.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Benjamin Stark,
" John A. King,
" Wm. Bayard Cutting.

Secretary,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

FEBRUARY, 1883.

ACTING SECRETARIES.

By Resolution of the Domestic Committee, adopted November 14th, 1882, the general oversight and direction of the work of the Committee was entrusted, for the time being, to the Rev. Dr. Potter and the Rev. Dr. Schenck as Acting Secretaries. All letters relating to the business of the Committee should be addressed, "Acting Secretaries," Domestic Committee, 22 Bible House, New York.

ARCHDEACON KIRKBY.

At the Meeting of the Domestic Committee, held January 9th, 1883, it was, with the consent of the Foreign Committee, determined that the services of Archdeacon Kirkby should temporarily be placed at the disposal of the Domestic Committee, in order that he might, until further notice, present the cause of Domestic Missions in the various parishes heretofore visited by the Secretary, and such others as may desire his services. The Archdeacon may be addressed on the subject at 22 Bible House, New York.

LETTER TO RECTORS.

[The following letter has been addressed to Rectors of parishes, and is printed here for the information of those whom it may not otherwise reach.]

22 BIBLE HOUSE, NEW YORK,
January 15th, 1883.

REV. AND DEAR BROTHER:

As the present is the season when the offerings for Domestic Missions are mainly received, the undersigned venture to call your attention to the importance of your personal co-operation in bringing the cause to the notice of your parish. The death of Dr. Twing deprives the Domestic Committee of the living voice that has long been so potential in its behalf, and in this emergency its representatives must needs turn to you. They will be glad to furnish you every assistance in their power:

(a) By forwarding cards for pledges, which can be placed in your pews on the day of the annual collection,

(b) By placing at your disposal so many copies of the latest leaflet of the Domestic Committee as you may desire to dispose of, and

(c) By arranging for a visit from Archdeacon Kirkby to your parish, to present the cause of Domestic Missions, at as early a date as may be practicable.

They will only add that your help at this juncture will be doubly grateful and efficacious if you will give it promptly, and they beg to subscribe themselves,

Very faithfully,

Your friends and brethren,

H. C. POTTER,

NOAH HUNT SCHENCK,

Acting Secretaries of the Domestic Committee.

THE ENDOWMENT OF MISSIONARY EPISCOPATES AS A MEMORIAL TO THE REV. DR. TWING.

So general an interest has been shown in the matter of a Memorial to Dr. Twing that the following Report prepared for the Domestic Committee, by a Special Committee, is submitted in advance of its presentation :

REPORT.

The undersigned, to whom was referred the subject of a Memorial to the Rev. Dr. Twing, beg leave respectfully to report that they have had placed in their hands a number of communications from the Rev. Charles G. Gilliat, D.D., the Right Rev. the Bishops of Nebraska, Oregon and Colorado, and others, containing suggestions in regard to a Memorial to Dr. Twing, and urging upon the Committee the importance of prompt action in the matter. These communications indicate, first, the existence of a very general disposition to recognize in some substantial way the valuable services of the late Secretary of the Committee, and, second, to do this in such a way as shall promote the work which he had so much at heart.

The Committee submit herewith, as appendices to this Report, the letter of the Rev. Dr. Gilliat and communications from the Bishops of Oregon and Nebraska, who suggest a kind of Memorial which, in their judgment, is likely to be most appropriate to the memory of Dr. Twing and most helpful to the cause of Missions.

The work of the Domestic Committee is largely frontier work. The Bishops and Missionaries whom it sustains are not engaged so much in building splendid churches or in adorning them, as they are in laying foundations, by planting Mission stations and schools, and by extending the influence of a Missionary Episcopate. Whatever may be held as to the relative value or necessity of the presence of a Bishop in connection with other Church work, it must be owned that it is indispensable in planting the Church in new fields. The Bishop is of necessity the chief Missionary. His presence, experience, judgment and influence are required at every turn; and the history of Church work in the West has shown that the increase of the Missionary Episcopate has been attended in every instance with a new advance and increased success in the work.

In the fundamental importance of the Missionary Episcopate Dr. Twing had a profound faith. More than once he had the courage to urge an increase in the number of Missionary Bishops, when the hearts of others failed them in view of the burdens which the Church had already assumed. And in every instance it may be said that what seemed sometimes to others his too ardent zeal was vindicated by subsequent results. It would have little interested him if any one had proposed to him while living to expend large

sums in erecting costly buildings in undeveloped fields, but the endowment of the Missionary Episcopate was a cause dear to his heart.

Your Committee therefore ventures to recommend that the Board should give its sanction to an effort to raise the sum of one hundred thousand dollars, to be known as the "Twing Memorial Missionary Bishop Foundation;" and they would further suggest that the prosecution of the matter be committed to the Trustees of the Missionary Bishops' Fund, to whom the oversight of such an endowment would rightly belong.

All of which is respectfully submitted.

(Signed) H. C. POTTER,
NOAH HUNT SCHENCK,
JOHN A. KING.

POTTSVILLE, PA.,

December 7th, 1882.

MY DEAR BROTHER:

Your Epiphany Appeal has been read, and I have thought over a plan, and would like to suggest to you what has settled upon me as a good idea. One hundred years ago next fall our General Convention first met. The Church of America, by God's blessing, has grown greatly, but before the second hundred years have passed, if the Second Advent has not come, who can estimate her power and value to the nation, and to the peoples of the world? The plan I would suggest is this, that a Committee be formed of ten Clergy of the principal cities, and one efficient Clergyman, who shall be appointed specially to raise the funds to endow fifteen Missionary Episcopates with not less than three thousand dollars each. It should not at all interfere with the Million Church Building Fund, and I would call it the "Dr. Twing Memorial," for his work was only commenced when, like the great prophets of old, he was called away. God will raise up men to carry forward the work. We are utterly unimportant to Him, and only tools in the Master's hand. When one is wanted he will be picked up, be he in the Mission field of the distant West, or in the city of the great metropolis. None of His priests are ever left in the shade when He needs them, even though, like Elijah, they may be hidden in the wilds by the little brook Cherith.

I do not know whether you may think this suggestion worth notice, but sometimes, you know, a very small start moves an immense body.

With sincere regards, and praying the LORD JESUS CHRIST to bless all means for His Church's prosperity in our native land,

I am always sincerely your brother in CHRIST,

CHARLES G. GILLIAT.

To the REV. JOSHUA KIMBER.

Very beautiful and touching have been the tributes to the memory of Dr. Twing. But the sentiment of the Church will surely demand something more than this. What shall that Memorial be? A splendid church, in city, town or country, will not answer. It must be something *general*, that will touch the whole heart of the Church as he touched it, and be in some way expressive of his character and work. I propose, therefore, an endowment fund of \$100,000 for the *Domestic Missionary Episcopate*, to be known as the "Twing Memorial Fund."

If this matter were taken in hand at once, while the heart of the Church is warm and tender toward the memory of this great Missionary chief, it might surely be accomplished. It would require about the third of a dollar from each of our communicants—to say nothing of the large and generous gifts that would come from those who have much, and are accustomed to be merciful after their power.

Such a fund would be helpful through all time, to every Missionary interest of the Church, and thus be a lasting Memorial to this noble Missionary.

I occupy an obscure and humble place, but will be glad to be "one of a thousand" to make up this sum. Will not some one in the centres of the Church's life and power second this proposal, and bring it before the people for their immediate consideration?

A WESTERN MISSIONARY.

—*The Churchman*, December 30th, 1882.

OMAHA, January 6th, 1883.

In a recent number of *The Churchman* a suggestion was made by "A Western Missionary" that is worthy of the consideration of the Church. It was the raising of \$100,000 for the partial endowment of Missionary Episcopates as a Memorial to the great Missionary advocate of our time, the REV. A. T. TWING, D.D.

It would seem as if the day had now come for a united and determined effort to establish and endow *four* new Missionary Episcopates in our rapidly growing Domestic Field. The House of Deputies, at the last General Convention, practically gave their consent to this project. It came up to the House of Bishops at the close of the session when it was too late to give it due consideration, and was therefore postponed until 1883. In the meantime the LORD has called to his rest the great-hearted Missionary leader of the Church, and there are hundreds and thousands of Churchmen all over the land who loved him in life, and would be glad to honor his memory in some suitable way. Ought we not to take advantage of this universal feeling of admiration for the character and life of Dr. Twing, to connect his name perpetually with that work which was nearest his heart, and at the same time accomplish for the Church itself something so much needed, and so generally desired?

Four new Missionary Episcopates—one for Dakota, one for Wyoming, one for Idaho, and one for Arizona—would give to each Missionary Bishop a single Territory, or future State. Every one of these Territories have now sufficient population to justify the sending of a Bishop to each of them. One of them has three times as many people residing in it as were living in "Nebraska and Dakota," or in "Colorado and Wyoming," when Bishops were sent to these Jurisdictions seventeen years ago. All of them are increasing rapidly in population. Dakota alone contains to-day 250,000 residents.

It is true that \$100,000 would not make a full endowment for four Missionary Episcopates, but it would give each \$25,000, the interest on which would pay half the salary of each Bishop, and relieve the Board of Missions that far. The grand significance of the scheme, however, would be the honoring, by a grateful Church, of the memory of the man who has done so much in our generation for Domestic Missions.

It is impossible to magnify the importance, or to overstate the necessity of sending Missionary Bishops at once into these four great Territories, Dakota, Wyoming, Idaho and Arizona. When Bishops are given to them, then every Territory belonging to the United States, but Alaska and the Indian Territory, will have a resident Bishop of its own. And as these two Territories are not yet organized as such by the Government, we can well afford to wait until they are before we send a Bishop into them.

Surely there ought to be in this great Church one thousand individuals, or parishes, or Sunday-schools that would contribute \$100 each, to thus honor the memory of Dr. Twing, and at the same time lay the foundations for the work of the Church in these new lands, so very soon to be crowded with busy people. If the Trustees of the Missionary Bishops' Fund would take hold of this enterprise and open this Memorial account, and take steps to lay the whole subject rightly before the Church, it would seem that it could hardly fail to be successful, if not at once, yet before many months. If the noble soldier of the Cross, who has now "laid his armour off," could speak to us from his resting place, he would tell us that "the Memorial" that he would most value would be some plan, or gift, or work that should specially tend to the increase of the efficiency of our Domestic Missionary Episcopate.

R. H. CLARKSON.

A LETTER FROM BISHOP WHIPPLE.

FARIBAULT, MINNESOTA,
January 8th, 1882.

DEAR FRIENDS:

A strange loneliness comes over me as I write. I am thinking of good Doctor Twing, to whom we have so often told the story of our Missionary joys and sorrows. We are still one company. May we not believe that they who have finished their course, think of us who are in the heat of the battle? If angels know and sing songs of joy when one sinner repenteth, will not our LORD permit His own in Paradise to know of the joy of His Divine Heart, as He sees of the travail of His soul and is satisfied? We cannot pierce the clouds through which both He and they have passed, but "the land afar off" is very near to loving faith.

Paradise will always be to us the fruition of all we wanted here; rest for those on whose aching shoulders the world laid heavy burdens; certainty and perfect knowledge to perplexed folk who only see "men as trees walking;" deliverance from pain and sickness to those whose lives have been burdened by these infirmities; reunion for those who have felt the bitterness of separation in a land where there is "no more sea;" but the highest joy, next to the Beatific Vision, "the seeing Him as He is," will be the joy of doing His blessed will. It is the normal law of our being that our highest joy comes in giving ourselves for others; it is a trace of God's Image left us since the fall, and when humanity is redeemed, the nearer we go to His ineffable Presence, the deeper will be the love for all whom He loves. If we would show our love for those who have departed in the LORD, let it not be alone in monumental brass and marble, in the storied windows of the temple, but in deeds of love which shall help other wearied ones to the heavenly home. We cannot multiply too many churches to be wayside hostels for the weary; we can never endow too many scholarships to train up heralds of the Cross; we cannot endow too many beds for CHRIST's suffering brothers. Who can estimate the blessedness of these foundations, or the joy of those who found them, when in that blessed land they meet those they have helped home?

Never has God given to His Church such

opportunities of service. The whole world lies open to Christian effort. There is no land where we may not carry the Gospel of JESUS CHRIST. God's Providence has broken down barriers of race and caste. Marvellous secrets as old as Creation have been laid bare to hasten the coming of His Kingdom. God has placed in Christian hands untold wealth; the only lack is consecrated hearts. And yet, when we remember all that has been done in this century, our hearts are full of gratitude.

In the year 1800 there were only one hundred and seventy Protestant Missionaries laboring in heathen lands, and of these nearly one hundred belonged to the Moravian Church. There are now twenty-four hundred, besides twenty-five thousand native teachers and assistants. There were then only fifty thousand native church members; there are now over sixteen hundred thousand. China had then no Missions; Henry Martyn had not yet gone out to India to arouse the enthusiasm of English Christians; Africa was the dark continent, the abode of cruelty, the world's market-house of human flesh; the isles of the sea were the abodes of cannibals. Who that has read the story of Martyn, Heber, Wilson, Gardiner, Livingstone, Selwyn, Patteson, and Steere, the deeds of heroism of men and women whose names are in "the LAMB'S Book of Life," can have any doubt as to the success of Missions?

If we turn to our own land, the same reward for labor meets the eye. In 1800 the Church of our love was little known save as a people everywhere spoken against.

In 1832 the Church felt the pulsation of a new life, and sent out Kemper as the one Missionary Bishop of the vast West. Think of sending one Bishop to take charge of Wisconsin, Minnesota, Iowa, Kansas, Missouri and Indiana! Who can write the story of such heroes as James Lloyd Brech? Thank God, the Church has vindicated her right to be called a Missionary Church. She is no longer a stranger. Her voice is heard in the miner's camp, the cabin of the pioneer and the wigwam of the Indian, and sturdy heralds of the Cross are in the fore part of that mighty movement which is peopling the West with millions of souls.

I wish I knew how to write so as to touch

the heart of God's children. Why is it that we Bishops of CHRIST's Church sorrow over so many unoccupied fields? It is not work which has chiselled these lines on our cheeks. It is not journeyings and perils and exposure which has made so many of us old before our time. It is the rust of anxious care for work which is eating out our lives. You sent us here to lay broad and deep foundations for these schools, hospitals and Missions. The heroic labors of your Western Bishops have placed the Church in the fore part of Christian education. A very large proportion of the pupils of these schools come from homes that are strangers to the Church, and some without any Christian influence, but they leave the school for the most part rooted and grounded in the faith.

At Faribault we have been compelled to refuse more than a score of pupils from each school for lack of room. It is for this reason I have commenced a new St. Mary's Hall. It will be the most desirable and complete and the cheapest educational building in the country, and will be completed as God sends us the means. I am sure that the day will come, after I am gone, that the name of Faribault will be to the Northwest what Eton and Oxford have been to England.

What can I say of such work as our Divinity School? For twenty-three years it has been the burden of my care and prayers. Without thorough scholarship and deep piety the Christian Minister will be a failure in this age of intellectual activity. The work on which he enters is no holiday parade. The battle here is, and will be, a hand to hand fight, with the most aggressive and hostile foes; our young men must be deep read in the Sacred Scriptures. They must be able scholars in apologetics and in ethics, as well as the greatest of all sciences, Divinity. The culture of the

heart must go hand in hand with the culture of the head. I am delivering a course of lectures on the heroes of the Church, and I believe some of my sons have caught the spirit of their heroism to dare and suffer for CHRIST.

We plead not for ourselves; we have no individual work for which others should care. This work is for our SAVIOUR, and for the souls for whom He died. It is the same work in Maine as in Minnesota, in Florida as in Colorado. The world is full of lost souls going down to death and hell. There is time, men and means enough for all, if the Church realize her high Mission. The only reason why Christians care so little about Missions is, they know so little about Missions. The Clergy must bring home to the hearts of their people the greatness of this work by telling them of the deeds of faith of our heroes. We want no platitudes, no ideal descriptions of men of Macedonia, but pictures of living life, stories of heathen degradation, and of the light and life which has dawned in the darkness.

The Church must carry Penick, and Williams, Holly, and Schereschewsky, and our Western, Northern, Southern and Eastern Bishops, in her arms to the throne of God. The lonely Missionary on the outpost in Utah, the Indian Deacon in Dakota and Minnesota must feel the beating of his brother's heart. He must have the strength of his brother's love and the help of his alms and prayers to do his Master's work.

I believe God is quickening the hearts of His people the world over. These brave servants of CHRIST have not lived in vain. There are many Elishas to take up the mantle of Elijah, and in the name of God cleave the waters of doubt to make a way for the Church to go forward.

With much love to all workers in a common Faith,
Yours faithfully,
H. B. WHIPPLE.

WORK IN THE INDIAN TERRITORY.

DARLINGTON, INDIAN TERRITORY,
November 25th, 1882.

TO THE READERS OF

THE SPIRIT OF MISSIONS:

The past four weeks have been eventful ones in the history of our Mission. The Bishop of the Territory made his first visit to this part of his vast field, and confirmed large classes.

The Bishop remained four weeks with us, and saw every part of the field.

At Darlington he confirmed a class of fifteen—eight girls and seven boys; all Cheyennes. At Anadarko the class numbered twelve—one Seminole, one Apache and eight Kiowas. At Fort Sill the wife of the commander (Col. Henry) and one of the soldiers were confirmed.

During the same time three were baptized at Darlington, six at Anadarko, and five at Fort Sill. The Services were all well attended, and the Bishop had several conferences with prominent members of the different tribes, all of which were very satisfactory. The Indians expressed themselves much pleased to meet the Bishop, and spoke to him very freely of their condition and prospects.

Plans were matured for building two churches—one at Darlington and one at Anadarko.

At Darlington the Minister in charge is residing in the new Mission house, which was completed last month at a cost of about sixteen hundred dollars, all raised and paid, and no debt resting upon it. The church is to be built on the adjoining lot and will be of brick, a cheaper material here than wood. Our plan is to erect a structure that will seat two hundred persons, and cost about twenty-five hundred dollars.

Darlington and Fort Reno are virtually one place, and now have a population of whites and colored people of more than five hundred. The Indians swell the number to over one thousand. Next season the Atlantic and Pacific Railroad is to be extended to this point.

The centre now of a large and rich country, it is easy to see that, with the increased facilities which the railroad will give it, there will be a rapid increase in business and population. We built the first house of worship in the place. The residents here—whites and Indians—will raise over one thousand dollars of the sum needed.

They are all greatly interested in the work, and are earnestly engaged in bringing it to a completion during the year.

We need one thousand or fifteen hundred dollars from some source beyond our borders; and I feel very sure that many hearts and hands are open to supply the means. Most generous has been the giving to this Mission, and the return is already large. Now we take a new step—one we all expected, and I am sure all rejoice that it has come so soon and with so much promise. If anywhere at the East there be a Sunday-school that would take some part of the furnishing of the church here or at Anadarko, it would be most acceptable to us, and I am sure would bring a blessing to their school.

At Anadarko, as we are not quite cer-

tain where the centre of the place will be, we purpose to put up a house of native lumber, costing about one thousand dollars. Nearly or quite half of the amount will be raised at the agency, so that some five hundred dollars will need to be provided outside.

Our Lay Reader for the whites at this place has become a candidate for Holy Orders, and will be ready for Ordination to the Diaconate during the year.

The number of communicants at Darlington is now thirty-three, at Anadarko thirty-one. We have opened a school at Darlington for the children of white residents; the number of pupils is fourteen. A Sunday-school has also been organized of white children, with four teachers and twenty-four pupils. We hope soon to have another in operation at Anadarko. My aim is, while making the Indian work prominent, to reach, if possible, all classes.

Nothing could be more hearty and kind than my reception at Forts Reno and Sill by the officers and their families and by the enlisted men, and the same is true of my experience in every place that I have visited.

I have received two Scholarships, and have selected two of my most promising boys, whom I hope to advance to Ordination at some future time. Other Scholarships have been partly promised, and I hope ere long to report the number sufficiently large for all our needs.

I have aimed in this article to give a brief *résumé* of the results attained, of the present condition of the Mission, and of our needs, that it may be pushed forward without unnecessary delay.

I am quite sure that there are other agencies in this part of the Territory where similar results could be obtained if we but had the means and the men. I am constantly learning of little settlements of colored people and half-breeds, in almost every direction, that are utterly without religious instruction. I want to reach them, and must reach them, in some way during the year.

I can see that the general character of our work, not confined to any color or race, is having a good effect, and all classes are looking to us for help.

The Church, I am sure, will see that the hands of those in the field are well supported.

Very truly yours,

J. B. WICKS.

SOME THOUGHTS ON A NEW FIELD OF MISSION WORK AND ON THE METHODS AND MEN THAT WILL BE REQUIRED TO CONDUCT IT.

A PAPER READ AT THE MISSIONARY CONFERENCE IN BROOKLYN, BY THE REV. FERNANDO C. PUTNAM, RECTOR OF ST. PAUL'S CHURCH (BERGEN), JERSEY CITY.

THE work which the Domestic Department in the Missionary organization of the Church has hitherto undertaken has not been so much an original planting, as helping to sustain and strengthen what was already in being. The General Convention creates a Jurisdiction, and the House of Bishops elects and appoints a Bishop to administer it; and this Committee provides the means for his support, and while this continues he is a Missionary Bishop. In the spiritual wilderness around him he selects the points where there are the beginning of towns and cities, to which he appoints Missionaries, whom the Committee aids in supporting and in carrying forward their work. Now, the ambition of a station is at the earliest practicable moment to become a parish, with wardens and vestrymen, with power to elect a Rector, and do all other things which parishes may, and of right ought to do. And in like manner the ambition of the Missionary Jurisdiction is to have parishes enough to organize a Diocese which can elect its own Bishop, have a Diocesan equipment of Conventions and Committees, its own Board of Missions, and a representative in the General Convention, as a perfect republic in the grand ecclesiastical commonwealth. And when this consummation is achieved, then this great agency of the Church, which made the work practicable, which was the spring of its movement, which supplied funds in its poverty and wisdom in its inexperience, finds its functions discharged in respect to it, except so far as it may be called upon, from its own treasury, but under the directions of the Diocesan, whom it had been instrumental in creating, to foster into life other parishes still, and reinforce a Diocesan Missionary machinery, as long as it remains unequal to the work that accumulates around it.

Such is now the principal work of the Domestic Committee. It has been its work from the beginning of its organization. In truth, it was evoked into being chiefly to afford a helping hand to inchoate parishes and feeble communities of Church people in our western and north-western domain; and the magnitude of the enterprises to which it has put its shoulder, and the success which has crowned its persevering work, is attested by the magnificent Dioceses of Ohio, Illinois, Michigan, Wisconsin, Indiana, Missouri, Minnesota, Iowa, California, which have sprung into their vigorous being under its helping hand, and the inconceivably vast Missionary Jurisdictions that west of the

Mississippi extend from the Red River of the North to the Rio Grande.

This having been and being the appointed work, as one may say, which the Church has assigned to the Committee, it is more than possible that the new phase of work which I am now having the temerity to suggest may seem beyond its scope, and that the very attempt to let it forth into light may uncover difficulties in its way that will seem insuperable. And yet the work is so vast, so necessary, so urgent, and the lack of any other organization in the Church to undertake it so conspicuous, that I will not forbear, in all diffidence, to say what is in my heart.

And, in the first place, may I suggest that the Missionary fields in this country, where the spiritual destitution is most appalling and the promise of reward to devoted work the most encouraging, are not entirely those on which the Committee has hitherto spent its energies; and further, that mainly being the nurse of infant Dioceses, until they are able to assume the manly robe, or being a crutch for lame parishes, is hardly the function that is calculated most to develop the latent energy and kindle the sacred enthusiasm of this great representative organization, which ought to be the Church's Propaganda.

I think the time is come, not to abandon the work we are doing on the frontier, not to forsake the incipient organizations there, which are destined to become provinces in the Church empire of the West, not to withdraw our fostering care of them while they are struggling into being and influence, but, while cherishing them, to consider also whether some of the immense changes which are taking place in the drift of the population in the older parts of the country are not preparing work for us at our own doors.

The most startling social feature of the present generation is the desertion, by the younger and enterprising members of the communities in the older parts of the country, of the rural districts for the cities and large towns. Fifty years ago the rural parts of our old commonwealth were the home of thrift, of wholesome activity, of moderate wealth, of no small degree of intellectual cultivation and general refinement, and of that contentment which springs from the presence of sufficient business requiring intelligence and energy to afford every one a sphere of reasonable ambition. The communities that had a place for and

could support prosperous merchants, intelligent mechanics, Clergymen of university education, and other professional men of eminence, were so frequent then that they were the distinguishing feature of the country. They were the remark of intelligent travellers, and the pride of our own people. But they no longer exist. The men who made them what they were are dead, or are tottering beside the grave. The merchants have disappeared, the avocations which afforded so much thrift and fair living are gone, and the Ministers who occupy the places of those whom they have succeeded no one could think of as being their descendants. To speak of them as leaders of men and pillars of society would be deemed preposterous.

"Whither is fled the visionary gleam;
Where is it now, the glory and the dream?"

What has brought about this change and what has become of the precious elements that made the charm of these country towns? During the last forty years, and most especially during and since the Civil War, the inconceivable increase of wealth, the means of extensive and rapid travelling and transportation, the transmission of intelligence by electricity, the prodigious invention of machinery, which dispenses with the hands of men, which cheapens and paralyzes the skill of the experienced workmen, have brought out the most wonderful revolution in the pursuits and labor of men that has taken place since the emergence of the modern world from medieval darkness.

Capital at the great centres, practically limitless, in few hands, but directed by an associated skill that gives to a single mind a sort of omniscience, anticipates and annihilates all the industries of the country parts, and compels not only manufacturing industries, but the whole vast complication of trade and commerce to collect around a few points; and of necessity not only must those who can find no sphere for enterprise and conscious talents where they are, forsake the rural home that shelters their childhood for the great mart that may need their energy and ability, but all who have to depend on their hands or their skill must go where their hands and their skill can find something to do—that is, into the great and growing cities. This revolution has drawn, and is drawing, the people of the country parts into these immense communities as resistlessly as waters, when the ground rises under them, seek the low places.

Nor is this condition of things confined to this country. The same causes have operated in Europe with like results. Paris has grown, since the speaker can recollect, from a population of 800,000 to 2,000,000; Ber-

lin, from a medium city, to be one of the world's great capitals. Vienna, Rome, London, Liverpool, Manchester have all swollen into dimensions that no one could have anticipated. This vast accretion of the people around a few centres, growing in numbers, in wealth, and power, as they do, has already awakened the apprehensions of the most thoughtful Churchmen in Europe as to the methods which the Church must adopt to prevent these masses from corrupting into vice and wickedness, that may attract upon them the same Divine wrath and retribution as overthrew the golden cities of the plain that is now covered by the Dead Sea. The recent utterances of the Bishop of Lincoln and of Cardinal Manning as to the loss of the country parts of their people, and the enormous increase of population in the cities, are calculated to startle the whole Church.

And besides the fact that the cities are thus, as it were, seas into which rivers are emptying a ceaseless flow of people, the condition of the people as to their religious welfare when they get there confronts the Church with the most serious problem she has been obliged to face in modern times. Putting out of our present consideration the Roman Catholic element and the Jewish element, each of which naturally and spontaneously yields to the attraction which draws them to their proper centres, those who may be classed as Protestants, or at least as not Roman Catholics, feeling less of that subtle power which a religious body like the Roman Catholic Church has over its members, and having become freed from the restraints which had a wholesome influence over them in their country homes, dislodged from their families, separated from all their wonted social relations, are merely disintegrated fragments in the general accretion, and are simply swelling to enormous dimensions the masses who belong to nothing religiously, part and parcel of the rapidly growing non-church-attending part of the community. In the shadow of multitudes like themselves their non-appearance at any worship is unnoticed, and the force of public religious sentiment, so far as it concerns them, is utterly lost. With them it is not a question of converting those who never knew religion, but the far more difficult work of kindling the spark of spiritual life which once was alive, but is now extinguished.

If you inquire how large a portion of the population of our cities is in this deplorable spiritual condition, and proper subjects of the most earnest and devoted Missionary enterprise that was ever set afoot, it may afford some indication of the truth to say that in Jersey City, where the speaker made

a careful calculation from some personal investigation, and with the aid of the best statistics at hand, in a population of about one hundred and thirty thousand, there are thirty-four thousand who are entirely outside of any religious denomination. In Jersey City, in proportion to the population, our own Church is feeble, there being but one Church member to every twenty in the population, while in New York the proportion is one in ten; and not only that, but the influence of this tenth in wealth and social power casts all the others into the shade. But, allowing for this, there must be in New York and Brooklyn between 300,000 and 400,000 in this condition of absolute spiritual destitution.

Now, the last reports from the Superintendent of the Census disclose the startling fact that one-fifth of the entire population of this country is in the cities—*i. e.*, that of the 50,000,000, 10,000,000 are gathered around these centres of wealth, of business, of social and political power, and that the attraction at them to which the people in the country parts yield was never so strong at this moment. The cities grow at the expense of the country. Aside from those grouped around New York, which collectively will soon number as vast a population as London, there are Philadelphia, Baltimore, Washington, Boston, Detroit, Chicago, Buffalo, Milwaukee, Cincinnati, St. Louis, New Orleans, which are rapidly taking on the same feature which has been adverted to in the case of those in this vicinity. The paganism here is doubtless sheltered and shadowed by the presence of the churches, but nevertheless it is there, and in each of them is a great sore, the virus of which threatens the whole body of the Commonwealth.

—Totamque infusa per artus
Agitat molem.

That the Church should at once make this paganism an object of attack by concerted Missionary effort there are very solemn considerations. Parishes are not likely to undertake it. It is not in their line. They were not organized with this idea. They are not equipped with any of the requisites for the work. It is not a work that individual organizations here and there can enter upon, but the Church must bring her whole united force to bear upon it.

And there is this reason of reasons to urge her to collect all her resources for this enterprise, that the very age which is presenting this aspect to our eyes is very rapidly assuming the features of that when our LORD appeared in this world. There is the same concentration of political power. If there is not one empire which casts its

shadow over the civilized world, as there was when a decree of Augustus Cæsar reached the humblest dwellers in an obscure village among the Galilean hills, there is a concert among the existing empires which is only not godless in that it uses Divine words as more effectual instruments to accomplish godless ends, working as effectually to secure the personal and selfish aims of those who administer it now as then. There is the same concentration of vast wealth in the hands of a few now as then; and if the methods by which the results are reached are different, the spirit and the quality of what is done is the same. There is also the gathering of vast populations within cities now as then, and the same luxury and extravagance; and what is most appalling, there is appearing the same lack of faith in the supernatural and the same reckless spirit to make the most of the present, as if it were now coming to be acknowledged by all elevated minds of advanced thought that if there is a God He is the Unknown and the Unknowable. And when I look up into the intellectual sky a thick cloud of scepticism seems gathering, and the brightest stars, one by one, to be growing dim and going out in the darkness of unbelief, or, wandering from the sphere of truth, to be entering into that blackness spoken of by the solemn Apostle who prophesied of the last days!

As the Church, in her Heaven-appointed mission, went then, with all the power of the HOLY SPIRIT, into the hearts of the cities—into Antioch, the Paris of the ancient world; into Rome, the London of the Roman Empire—as all her forces were collected about the citadels of the spirit of lawlessness in Ephesus, in Corinth, in Philippi, in Babylon, in those wonderful cities the ruins of whose glorious beauty still strew the plains of Asia Minor—I think, the Church now is receiving whispers from her LORD into her ears that she must again encounter the same work; and men of the same spirit must be had. As all great enterprises now can only be carried forward by associating men of special endowments, special training for special work—by combining force and massing capital—the Church must learn the same methods. And the Church will presently need men capable of enduring hardness as good soldiers. Her work is not mainly intellectual, but spiritual; and it can be done only by spiritual men—men trained to the religious life—who can be associated so as to multiply thought, and to whom the emoluments of work are entirely subjected to the privilege of working for their LORD.

I believe the Church can have such men if she really wants them. If she wants them,

she must pray for them. They can come only from God. If a great and difficult harvest is to be entered upon, we must pray the LORD of the harvest for the laborers. If the State wants soldiers to expose their lives in perilous warfare, she can always have them. The choicest talent, most exquisitely trained, is always at her service for any undertaking, even if it be to explore the terrors of the Arctic Sea. And the Church can have the same kind of men, if she will show that she wants them, as the State does.

When a soldier goes alone to hold a point of difficulty and danger he knows that his country has sent him there, and that the army is at his back. And the Church's Ministers for difficult, arduous work must

know that the Church has sent them to it. They must not be sent adrift, to find something to do where they can; the Church herself must find the work to do. There is enough of it, and if she is sufficiently in earnest to have it done, to make them her representatives, to assure them that she, in all her majesty, is behind them, will without fail sustain and protect them, I believe that the Church in America will as soon find the men for her enterprizes as our mother Church found Heber for India, Selwyn for New Zealand, Patteson for Melanesia, and as she now finds men of the highest accomplishments for the worst and most degraded parts of London, or the wilds of Hudson's Bay.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1st, 1882, to January 1st, 1883.

FOR DOMESTIC MISSIONS.

ALABAMA.		ILLINOIS.	
<i>Greensboro</i> —St. Paul's Church.....	5 00	<i>Elgin</i> —Jubilee Mite Chest 13,123.....	7 30
<i>Macon Station</i> —St. Andrew's Church.....	3 40	IOWA.	
	8 40	<i>Cresco</i> —Grace Church.....	2 00
ALBANY.		<i>Oskaloosa</i> —St. James' Church.....	1 35
<i>Albany</i> —All Saints' Cathedral.....	19 50		8 35
<i>Burnt Hills</i> —Calvary Church.....	4 59	KANSAS.	
<i>Cohoes</i> —St. John's Church.....	7 00	<i>Fort Scott</i> —St. Andrew's Church.....	3 50
<i>Glenns Falls</i> —Church of the Messiah.....	10 81	<i>Girard</i> —St. John's Church.....	3 50
<i>Troy</i> —Church of the Holy Cross, Mite Chest 8,505.....	8 00		7 00
<i>Warrensburgh</i> —Church of the Holy Cross.....	6 30	KENTUCKY.	
	56 20	<i>Hickman</i> —Mite Chest 37,377.....	2 20
ARKANSAS.		LOUISIANA.	
<i>Little Rock</i> —Christ Church, Mrs. L. E. Barker.....	5 00	<i>Houma</i> —St. Matthew's Church.....	9 30
CENTRAL PENNSYLVANIA.		MAINE.	
<i>Huntington</i> —St. John's Church S. S.....	5 08	<i>Dexter</i> —Church of the Messiah.....	5 00
<i>South Bethlehem</i> —Church of the Nativity.....	23 91	<i>Lewiston</i> —Trinity Church.....	2 60
	28 99	<i>Old Town</i> —St. James' Church.....	8 51
CONNECTICUT.			11 11
<i>Greenwich</i> —Christ Church, of which from S. S., \$9.00.....	30 00	MARYLAND.	
<i>Hartford</i> —Church of the Good Shepherd.....	9 74	<i>Baltimore</i> —Grace Church.....	502 00
<i>Meriden</i> —St. Andrew's Church.....	70 00	St. Michael's Church, of which from Mite Chest 6,140, \$8.50; 6,417, \$1 50.....	10 00
<i>New Canaan</i> —St. Mark's Church S. S.....	8 26	St. Paul's Church, of which from a Lady, \$30.....	580 00
<i>New Haven</i> —Church of the Ascension, through Woman's Auxiliary.....	7 91	Flynn & Emrich.....	25 00
St. Paul's Church, Mite Chest.....	6 00	Mite Chest 3,127.....	3 50
Trinity Church.....	212 00	<i>Baltimore Co. (Huntington)</i> —St. John's Church.....	13 55
<i>Norwalk</i> —"E. L. S.".....	5 00	<i>Harford Co.</i> —Churchville Parish.....	2 00
<i>Redding Ridge</i> —Christ Church.....	2 50	<i>Prince George Co.</i> —St. Barnabas' Church, "K. R. B.".....	2 00
	351 43		1,138 05
DAKOTA.		MASSACHUSETTS.	
<i>Watertown</i> —Trinity Church.....	12 00	<i>Cambridge</i> —St. John's Memorial Chapel.....	50 00
<i>Yankton</i> —Christ Church.....	10 00	<i>Longwood</i> —Church of our Saviour.....	195 10
	22 00	<i>Martboro</i> —Mite Chest 31,551.....	2 00
DELAWARE.		<i>Newburyport</i> —St. Paul's Church, "A Member," through Woman's Auxiliary, for Sister Eliza's salary.....	2 00
<i>Dover</i> —Christ Church.....	12 28	<i>Roxbury</i> —Miss S. E. P., Mite Chest.....	3 50
<i>New Castle</i> —Immanuel Church.....	60 25	<i>South Boston</i> —St. Matthew's Church, "A Member," through Woman's Auxiliary, for Sister Eliza's salary.....	3 00
<i>Wilmington</i> —St. Andrew's Church.....	42 00		255 60
	114 53		
GEORGIA.			
<i>Brunswick</i> —St. Mark's Church.....	6 91		
<i>Macon</i> —Christ Church.....	7 00		
	13 91		

MICHIGAN.		OREGON.	
<i>Detroit</i> —Mariners' Church.....	15 00	<i>East Portland</i> —St. David's Church.....	5 00
MISSISSIPPI.		<i>Portland</i> —St. Stephen's Chapel.....	20 70
<i>Bovina</i> —St. Alban's Church, Mite Chest 23,443	5 95	PENNSYLVANIA.	
MONTANA.		<i>Philadelphia</i> —Church of the Ascension and	25 70
<i>Benton</i> —St. Paul's Church.....	7 10	St. Luke's Church, through Mite Chest.....	7 75
NEBRASKA.		St. Peter's Church.....	1,195 80
<i>Kearney</i> —Church of the Good Shepherd.....	65	(<i>Hestonville</i>)—St. James' Church.....	2 25
<i>Omaha</i> —Trinity Cathedral.....	25 00	(<i>Rozborough</i>)—St. Timothy's Church.....	111 47
<i>Wyoming</i> —Giles School-house.....	15 00	"In Memoriam".....	1 00
NEW HAMPSHIRE.			1,318 27
"Nemo".....	10 00	PITTSBURGH.	
NEW JERSEY.		<i>Corry</i> —Emmanuel Church.....	3 60
<i>Elizabeth</i> —Grace Church, of which from	40 65	<i>Pittsburgh</i> —Calvary Church.....	75 86
S. S., \$1.90.....	6 45	Trinity Church.....	79 31
<i>Freehold</i> —St. Peter's Church.....	18 20	<i>Washington</i> —Trinity Church.....	12 01
<i>Haddonfield</i> —Grace Church.....	8 50		170 78
<i>New Brunswick</i> —St. John the Evangelist's	31 50	RHODE ISLAND.	
Church.....	42 67	<i>East Greenwich</i> —St. Luke's Church.....	30 85
<i>Perth Amboy</i> —St. Peter's Church.....	20 92	<i>Newport</i> —Emmanuel Church.....	24 57
<i>Princeton</i> —Trinity Church.....	10 00	<i>Pawtucket</i> —St. Paul's Church Mite Chest....	2 05
<i>Riverton</i> —Christ Church.....	11 54		57 47
<i>Shrewsbury</i> —Christ Church.....	17 30	SOUTH CAROLINA.	
<i>Somerville</i> —St. John's Church.....	5 00	<i>Aiken</i> —James C. Quimby, Mite Chest.....	1 00
<i>Woodbury</i> —Mite Chest 29,559, "M. E. P.".....	172 08	<i>Camden</i> —Grace Church.....	12 50
NEW YORK.		<i>Charleston</i> —St. Stephen's Church, Mrs. P. G.	1 00
<i>Briar Cliff</i> —All Saints' Church.....	10 93	Palmer.....	25 00
<i>Irrington</i> —St. Barnabas' Church.....	9 40	<i>Prince Frederick Parish</i>	2 00
<i>Kinderhook</i> —St. Paul's Church.....	25 80	<i>Society Hill</i> —Trinity Church.....	41 50
<i>New York</i> —Calvary Church, "932".....	250 00	SOUTHERN OHIO.	
Grace Church, "F. and S. F.".....	300 00	<i>Cincinnati</i> —St. Paul's Church.....	26 12
St. Clement's Church.....	133 60	(<i>Mt. Auburn</i>)—Church of Our Saviour.....	50 00
St. Stephen's Church.....	70 74	<i>Columbus</i> —Church of the Good Shepherd....	6 37
St. Thomas' Church.....	970 00	<i>Glendale</i> —Christ Church.....	12 00
Trinity Chapel, through Woman's Auxil-			94 49
iary, for Women helpers in the Domestic		SPRINGFIELD.	
field.....	100 00	<i>Champaign</i> —Emmanuel Mission.....	2 66
Mrs. S. V. Hoffman.....	100 00	<i>Urbana</i> —Christ Mission.....	65
Mrs. A.....	300 00		8 31
"J. J. G.".....	100 00	TEXAS.	
"Mrs. E. L. B.".....	25 00	<i>Galveston</i> —Grace Church.....	4 00
Mrs. Earle, Mite Chest.....	2 41	<i>Jefferson</i> —Christ Church.....	2 60
From A Friend in the Bible House, In			6 60
Memorial Rev. A. T. Twing, D.D.....	10 00	VERMONT.	
<i>Poughkeepsie</i> —Mary Hanlon, Mite Chest.....	5 00	<i>Bethel</i> —Christ Church.....	10 00
<i>Scarborough (Beechwood)</i> —St. Mary's Church	10 16		
	2,423 04	VIRGINIA.	
NORTH CAROLINA.		<i>Petersburgh</i> —Grace Church, joint meeting...	26 22
<i>Asheville</i> —Trinity Church.....	11 35	WESTERN MICHIGAN.	
Mrs. J. G. Martin, Mite Chest.....	2 00	<i>Manistee</i> —St. Paul's Church.....	1 50
<i>Charlotte</i> —St. Peter's Church.....	50 00	WESTERN NEW YORK.	
<i>Henderson Co.</i> —Calvary Church, of which	7 00	<i>Salamanca</i> —St. Mary's Church.....	2 40
from Mite Chest \$1.59.....	64 75		
<i>Tarboro</i> —Calvary Church.....	135 10	MISCELLANEOUS.	
NORTHERN TEXAS.		"A Christmas Tithe".....	1 00
<i>Comanche</i> —Mr. and Mrs. W. L. Sartwelle....	10 00	Interest on Investments.....	1,876 25
OHIO.		Proportion General Mission Offerings.....	687 28
<i>Gambier</i> —Church of the Holy Spirit.....	153 50		\$2,564 53
<i>Mansillon</i> —St. Timothy's Church.....	25 00	Receipts for the month.....	9,466 56
<i>Sandusky</i> —Calvary Church.....	2 00	Amount previously acknowledged.....	15,111 58
Grace Church.....	100 00	Total receipts since September 1st, 1882....	\$24,578 14
<i>Wakeman</i> —Mrs. J. A. Beecher.....	10 00		
	290 50		

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		DELAWARE.	
<i>Warrensburgh</i> —Church of the Holy Cross....	1 00	<i>Wilmington</i> —St. John's Church.....	23 05
ARKANSAS.		LONG ISLAND.	
<i>Little Rock</i> —Christ Church, Jennie C. Barker,	3 00	<i>Little Neck</i> —Zion Church, for education of the	
\$2.00; Johnnie Clements, \$1.00.....		Colored people.....	59 85
CENTRAL PENNSYLVANIA.		MASSACHUSETTS.	
<i>Lancaster</i> —Miss H. K. Benjamin.....	1 00	<i>Andover</i> —Christ Church.....	4 56
CONNECTICUT.		MINNESOTA.	
<i>Middletown</i> —Church of the Holy Trinity....	5 00	<i>Red Wing</i> —Christ Church.....	8 02

NEW JERSEY.		RHODE ISLAND.	
<i>Mt. Holly</i> —St. Andrew's Church.....	16 90	<i>Newport</i> —Emmanuel Church.....	16 16
NEW YORK.		VERMONT.	
<i>New York</i> —"J. J. G.".....	50 00	"A Friend," through Woman's Auxiliary, for	
<i>Yonkers</i> —St. Paul's Church, through Woman's		Rev. Mr. Dunlop's school, Georgia.....	2 00
Auxiliary.....	2 00	WESTERN NEW YORK.	
	52 00	<i>Corning</i> —Christ Church, Ladies' Missionary	
NORTH CAROLINA.		Society.....	14 42
<i>Wilmington</i> —St. James' Church.....	7 38	<i>Geneva</i> —St. Philip's Chapel S. S.....	3 60
OHIO.		<i>Rochester</i> —Church Home.....	15 20
<i>Sandusky</i> —Grace Church.....	28 00		83 22
PENNSYLVANIA.		WISCONSIN.	
<i>Philadelphia</i> —Mrs. J. K. Hirst.....	50	<i>Bay View</i> —St. Luke's Mission.....	99
		<i>Greenfield</i> —St. Peter's Mission.....	1 21
PITTSBURGH.			2 20
<i>Connellsville</i> —Mr. Stonex, \$1; Mrs. Philips,		LEGACY.	
\$5.00; through Woman's Auxiliary, for Rev.		<i>Ohio, Granville</i> —Estate of Mrs. Clarissa San-	
Mr. Dunlop's school.....	6 00	ford.....	833 00
<i>Kittanning</i> —Ladies' Missionary Society,		Receipts for the month.....	1,112 84
through Woman's Auxiliary, for Rev. Mr.		Amount previously acknowledged.....	708 48
Dunlop's school, Georgia.....	10 00		
	16 00	Total receipts since September 1st, 1882.....	\$1,821 82

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		Auxiliary.....	2 00
<i>Warrensburgh</i> —Church of Holy Cross.....	2 00		389 58
CENTRAL PENNSYLVANIA.		PENNSYLVANIA.	
<i>Lancaster</i> —Miss H. K. Benjamin.....	1 00	<i>Philadelphia</i> —J. V. P.....	5 00
<i>Lebanon</i> —St. Luke's Church S. S., for Scholar-		(Angora)—Children of Church Home.....	5 81
ship No. 20, St. John's School, Cheyenne			10 81
River Agency.....	60 00	RHODE ISLAND.	
	61 00	<i>Providence</i> —St. John's Church S. S., for	
MARYLAND.		Scholarship.....	60 00
<i>Baltimore</i> —St. Paul's Church.....	250 00	VIRGINIA.	
"E. M. A.," for E. S. Hall Scholarship....	60 00	<i>Culpepper Co.</i> —Calvary Church.....	1 25
		Christ Church.....	7 75
MASSACHUSETTS.		St. Paul's Church.....	2 25
<i>Holyoke</i> —St. Paul's Church.....	8 76		11 25
<i>Stockbridge</i> —"B.," for Agnes Elizabeth Jones		WESTERN NEW YORK.	
Scholarship, St. John's School.....	60 00	<i>Corning</i> —Christ Church Ladies' Missionary	
	68 76	Society.....	14 43
NEW JERSEY.		WISCONSIN.	
<i>Bordentown</i> —Christ Church S. S., for Chey-		<i>Baraboo</i> —Mrs. E. Withington.....	3 50
enne Agency.....	5 00	MISCELLANEOUS.	
<i>Mt. Holly</i> —St. Andrew's Church.....	40 00	Interest on Investments.....	33 75
	45 00	Interest on Bishop Whipple Hospital Fund...	33 75
NEW YORK.			67 50
<i>New York</i> —"J. J. G.".....	50 00	LEGACY.	
Mite Chest, through Woman's Auxiliary..	1 58	<i>Ohio, Granville</i> —Estate of Mrs. Clarissa San-	
Through Niobrara League, of which from		ford.....	1,666 00
Zion Church, for C. C. Tiffany Scholarship,		Receipts for the month.....	2,709 83
\$60; St. James' Church, Goshen, \$15.00;		Amount previously acknowledged.....	2,676 21
Towle and Eddy children, for building wood-			
shed. Hope School, Springfield, Dak., \$11;		Total receipts since September 1st, 1882.....	\$5,386 04
Mr. J. J. Astor, N. Y., for support of Pine			
Ridge Agency Mission, \$250.....	336 00		
<i>Yonkers</i> —St. Paul's Church, through Woman's			

SPECIAL CONTRIBUTIONS.

CENTRAL PENNSYLVANIA.		LONG ISLAND.	
<i>Harrisburgh</i> —St. Stephen's Church S. S., for		<i>Brooklyn</i> —St. Ann's Church, for Bishop Hare's	
Scholarship, St. Mark's School, Utah.....	20 00	personal use.....	173 77
<i>Lancaster</i> —Miss H. K. Benjamin, for Mrs.		<i>Glen Cove</i> —St. Paul's Church S. S. Lenten	
Buford's work.....	1 00	Offering, for Scholarship in Bishop Tuttle's	
		School.....	60 00
CONNECTICUT.		<i>Little Neck</i> —Zion Church, for Rev. W. E.	
<i>Gaylordsville</i> —Miss C. Wakeman, for Bishop		Webb.....	59 83
Whipple.....	5 00	<i>Maspeth</i> —St. Saviour's Church, for Bishop	
<i>Middletown</i> —Church of the Holy Trinity, for		Whipple.....	93 00
Rev. Dr. Tucker, of Mississippi.....	1 00		386 60
KENTUCKY.		MASSACHUSETTS.	
<i>Jefferson Co.</i> —St. James' Church, for widows		<i>Boston</i> —St. Mark's Church, "A Member,"	
and orphans of deceased clergy.....	4 10	through Woman's Auxiliary, for endowed	
<i>Louisville</i> —Christ Church, for widows and		bed in Fanny C. Paddock Memorial Hospital	4 00
orphans of deceased clergy.....	25 40	Trinity Church, two members, through	
	29 50	Woman's Auxiliary, for endowed bed in	
		Fanny C. Paddock Memorial Hospital.....	7 00

ACKNOWLEDGMENTS.

<i>Cambridge</i> —St. John's Church, "A Member," through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital	1 00	Ascension, \$5; St. Mark's Church, \$10; St. Luke's Church, \$2; portion of offering at General Meeting, \$3; for refurnishing Mrs. Brent's schoolhouse.....	25 00
<i>Newton Lower Falls</i> —"A Member," St. Mary's Church, through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital	1 25		1,609 70
<i>South Boston</i> —St. Matthew's Church, "A Member," through Woman's Auxiliary, for Bishop Elliott.	5 00	RHODE ISLAND.	
"A Friend," through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital	1 00	<i>Newport</i> —Emmanuel Church, for Bishop Whipple.....	2 25
	19 25	<i>Pawtucket</i> —Trinity Church, for St. Mark's school.....	40 00
NEW YORK.			42 25
<i>New York</i> —St. Michael's Church, through Woman's Auxiliary, for Bishop Elliott	53 01	SOUTHERN OHIO.	
St. Peter's Church S. S., for Scholarship	40 00	<i>Cincinnati, (Walnut Hills)</i> —Church of the Advent, through Woman's Auxiliary, for bed in Mrs. Buford's Hospital.....	100 00
St. Mark's School, Salt Lake City, Utah.	10 00	<i>Columbus</i> —St. Paul's Church, through Woman's Auxiliary, for Orphanage at Petersburg, Va.	10 00
Zion Church, "A Member," for Bishop Whipple.	2 71	Trinity Church, through Woman's Auxiliary, for Mattie Gray Scholarship, Utah...	40 00
Knights of St. John, through Niobrara League, for Christmas at Hope School, Dak.	1 00	<i>Springfield</i> —Christ Church, through Woman's Auxiliary, for Orphanage at Petersburg, Va.	15 00
<i>Yonkers</i> —St. Paul's Church, through Woman's Auxiliary, Mrs. Searcy, for expressage.....	106 72		165 00
	25 00	UTAH.	
MISSOURI.		<i>Salt Lake City</i> —Bishop Tuttle, for the American Church Building Fund	5 00
<i>Kirkwood</i> —Grace Church, for Bishop Dunlop	20 00		
OHIO.		VERMONT.	
<i>Cleveland</i> —St. Luke's Church, "B. C." through Woman's Auxiliary, for free bed in St. Luke's Hospital, Denver, Colorado	20 00	<i>Bellows Falls</i> —St. Agnes' Hall, for St. Agnes' Scholarship, Salt Lake, Utah.....	40 00
<i>Gambier</i> —"J. B.," through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital, \$100; Isaac Williams, \$100.....	200 00		
<i>New Lisbon</i> —Miss A. H. Young, through Woman's Auxiliary, for Unique S. S., under Rev. Dr. Tucker, Miss.....	35 00	WESTERN NEW YORK.	
	255 00	<i>Buffalo</i> —Mrs. M. & E. N. Rochester, through Woman's Auxiliary, for Indian Christmas, at White Earth, Minn	4 00
PENNSYLVANIA.		<i>Rochester</i> —St. Luke's Church, Girls' Friendly Society Christmas Offering, through Woman's Auxiliary, for Hospital at Seattle, Washington Territory.....	3 00
<i>Doylestown</i> —St. Paul's Church, Paul Clayton and Hummel's Mite Chest, for Mrs. Buford's work.....	1 45		7 00
<i>Philadelphia</i> —Christ Church, through Woman's Auxiliary, for Mrs. Brent's sick and poor, Gordonsville, Va.	50 00	MISCELLANEOUS.	
Church of the Mediator, "A Member," for Bishop Garrett.	5 00	"Anon." through Woman's Auxiliary, for expressage.....	50
St. Mark's Church, for Bishop Garrett.....	80 00	From sale of bead work, for Indians, Christmas at White Earth, Minn.....	25
St. Peter's Church, of which for Bishop Morris, \$100; Bishop Spalding, \$50; Bishop Tuttle, \$50.....	200 00		75
<i>(Roxborough)</i> —St. Timothy's Church, for Bishop Tuttle, \$100; Bishop Neely, \$100.....	200 00	LEGACIES.	
"The Friend of the Indians," for building a chapel	1,000 00	<i>Conn., Newtown</i> —Estate of Miss Ann E. Shelton, for Rev. T. W. Haskins, of Altoona, Ill.	430 84
Branch Woman's Auxiliary, for Rev. A. T. Twing, D.D., Memorial Bed in Mrs. Buford's Hospital	48 25	<i>Ohio, Granville</i> —Estate of Rev. Alvah Sanford for Evangelical Knowledge Society, \$687; American Church Missionary Society, \$690; and The American Bible Society, \$687.....	2,064 00
Through Woman's Auxiliary, of which from St. James' Church, \$5; Church of the			2,494 84
		Receipts for the month.....	5,213 61
		Amount previously acknowledged.....	2,830 69
		Total receipts since September 1st, 1882...	\$8,044 30

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,774.00,	\$24,578 14
Designated for Work among Colored People, of which from Legacies, \$833,	1,821 32
Designated for Work among Indians, of which from Legacies, \$1,666,	5,386 04
Special Contributions, of which from Legacies, \$2,494.84,	8,044 30

APPROPRIATIONS FOR THE YEAR. \$39,829 80

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$185,550 00
Balance in hand September 1st, 1882,	\$33,201 90
Receipts for four months, exclusive of Specials,	81,785 50
	64,987 40
Balance required from December 1st, 1882, to September 1st, 1883,	\$120,562 60

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.
" Joshua Kimber,

Mr. F. S. Winston,
" Lemuel Coffin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

FEBRUARY, 1883.

EPISCOPAL JURISDICTION.

WE recur to this topic, to which several allusions have been made heretofore, and which was treated at length in the Report of the Foreign Committee issued last September, for two reasons: that we may announce the receipt of very favorable news with regard to the question of the jurisdiction of American and English Missionary Bishops in Japan; and that we may correct an error into which the Foreign Committee were unwittingly led in their last Annual Report.

(1.) It will be remembered that the relations of English Bishops to those of this Church in China and Japan have been the subject of fraternal negotiations between the authorities of the two Churches for some time past. At the meeting of the Foreign Committee held in October last a letter from Bishop Bedell was submitted, in which, referring to the Committee, he said :

“Pray suggest to them to express an opinion on the general idea contained below:

“Each Bishop of Anglican Churches abroad in Foreign Missions to reside in a separate city. No two in one city. Jurisdiction not territorial; but over his own Missions. Title not of a city, but *at* a city. As to Japan—Bishop Williams to continue resident at Tokio. Osaka to be common ground; no Bishop residing there.”

With these suggestions before them, the Committee resolved:

“That the Foreign Committee (in response to Bishop Bedell’s request) express their entire concurrence in what Bishop Williams says upon the question of Episcopal Jurisdiction in Japan in his letter of June 12th, as follows: ‘That the English Bishop might make Nagasaki, where the English Church has its most flourishing Mission, his seat, and the American Bishop have his seat at Tokio, as at present. Osaka and Kyoto might remain common ground, and either Bishop be free to go there to perform Episcopal Acts for his own Mission.’” Bishop Bedell, in a letter to the Archbishop of Canterbury, under date of April 26th, 1879, suggested that the Northern Island (Yezo) might “remain common ground until it shall appear wise to place the Mission under a Diocesan Episcopate.” If the Northern Island may be “common ground” there seems to be no very good

reason why Osaka and Kyoto may not be also. There are doubtless objections to this plan; but considering all the difficulties of the case, it seems to me that this will be probably the best solution of the difficulty.' "

On the evening of the day on which the above mentioned action was taken, this resolution was submitted to the Commission appointed by the General Convention to act upon the matter of jurisdiction with a similar Commission of the English Church. We understand that Bishop Bedell, as Secretary, then communicated a similar resolution of the Commission to the two great Missionary Societies of the Church of England. One of them, the Society for the Propagation of the Gospel, had already placed its Missionaries in Tokio under our Bishop. We are, therefore, much gratified in being able to announce now the favorable action of the Committee of the other, the Church Missionary Society, upon the proposal of the Commission of our Church, as will appear by the subjoined correspondence :

DIocese of OHIO, GAMBIER, December 16th, 1882.

REV. AND DEAR BROTHER:

I have the pleasure to inclose a note from the Secretary of the Church Missionary Society received this week. Its contents are gratifying.

Yours faithfully,

G. T. BEDELL.

The REV. JOSHUA KIMBER.

CHURCH MISSIONARY SOCIETY,
SALISBURY SQUARE, LONDON, E. C.,
November 29th, 1882.

RIGHT REV. AND DEAR SIR:

I beg to acknowledge with thanks your kind letter of the 28th ultimo, enclosing a report of the action of the Commission appointed at your last General Convention in reference to certain matters connected with Japan.

As regards the Bishopric, I was able to bring the subject before a special meeting of our Committee, which was summoned for another purpose, and to communicate at once to the Archbishop of Canterbury the readiness of our Committee to acquiesce in the three points as to residence, jurisdiction and oversight, and arrangement of residence, insisted on by your Commission. Perhaps we might have been glad to plead for Osaka as a good centre of residence; but from Kobe it is so accessible that we felt that we had better not raise the question. . . .

I am, Right Rev. and Dear Sir, with much respect,

Yours very faithfully,

FRED. E. WIGRAM, *Hon. Sec.*

The RIGHT REV. G. T. BEDELL,

Bishop of Ohio, Cleveland, Ohio.

We believe that this action of the Church Missionary Society will settle satisfactorily the delicate question of the jurisdiction of American and English Missionary Bishops in Japan.

(2.) The error in the last Report of the Foreign Committee to which we have referred is in the following paragraph:

It appears that, not with the consent of the American Church, but on the contrary in the face of the protest of Bishop Schereschewsky, the new English Bishop for Mid-China was "enthroned" in the English Consular Chapel, called his Cathedral, in Shanghai, where for thirty-seven years we have sustained a Bishop.

Since the publication of the Report, from which this extract is taken, we have been informed by the Missionary Bishop of Yedo, who has recently visited Shanghai, and by one of our Missionaries in China, that Bishop Moule, who was referred to, has not been enthroned, as the Committee had good reason to believe had been the case. Our correspondent in China says:

"He came out and the paper reported that he would be enthroned. We waited on Bishop Moule and stated our objections, and asked him to wait at least until he could confer with Bishop Schereschewsky. He cordially agreed; said his legal title was [Bishop] 'of the Church of England in Mid-China,' and that he had no wish to make any trouble. It is hard, therefore, that he should be published as a troubler of our Israel."

We regret very much that in the Report there should have been any appearance of injustice to the English Church or to the Bishop in Mid-China, who is well known to the members of our China Mission as entertaining the most friendly relations toward them and their work, and has lately testified his good will by uniting with Bishop Williams in an Ordination Service at Shanghai. That the Foreign Committee at the time their Report was prepared had sufficient reason for believing that Bishop Moule had been enthroned will be clearly seen at once when we state the basis of their belief.

A member of the Standing Committee in China had written to the Foreign Committee of the proposed enthronement of Bishop Moule, and no doubt by inadvertence afterward failed to allude to the subject in any way. His letter was before the Committee at the time their Report was framed, and the inconvenience of the omission was experienced. Recourse was then had to an article in *The Standard of the Cross* of March 30th, 1882, (mentioned in the Annual Report) in which is embodied the following statement, taken from an English paper, of remarks made by the late Archbishop of Canterbury, at a then recent meeting of the Convocation of the Southern Province, which was accepted as conclusive. The Archbishop was reported as having said:

"A most unpleasant difference seemed to be brewing between the American Church and ourselves. He had received a letter from Shanghai, which alarmed him very much. We had sent out a Bishop to Shanghai, and the letter to which he alluded was from the American Bishop warning him off the premises. The English Bishop had been appointed without the slightest intention on our part of creating any contention between the two Churches. We were acting in the spirit of the resolution adopted at the Lambeth Conference. An experienced Missionary Bishop was sent out; but this occurred—the English inhabitants of Shanghai, at an enormous expense for them, erected a chapel for their own use. The chapel, he understood, was erected by English money, and was intended to be in connection with the Church of England, and a Clergyman of the Church of England was appointed to the living. The question arose, Where was the English Bishop to be enthroned? In the innocency of his heart, he caused himself to be enthroned in the English chapel, called the Cathedral of Shanghai, though he quite granted that he had no authority whatever outside of the limits of the Cathedral."

It is a source of great gratification that we are able to make so favorable a report on both these subjects.

ORDINATIONS IN THE FIELD.

China.—On the Festival of St. Simon and St. Jude, Saturday, October 28th, 1882, by request of the Ecclesiastical Authority, the Rt. Rev. C. M. Williams, D.D., Missionary

Bishop of Yedo, acting for the Missionary Bishop of Shanghai, in the Church of Our Saviour, Hong Kew, admitted to the Diaconate Mr. HERBERT SOWERBY, and advanced to the Priesthood the Rev. FREDERICK R. GRAVES, both of Wuchang; and on the morning of the Twenty-first Sunday after Trinity, October 29th, 1882, at the same place, he admitted to the Diaconate Messrs. CHING CHANG WU, SZ CHIA HWA, YUIN YU SI, and YU TANG CHU, native Candidates for Holy Orders, and graduates from St. John's College, Shanghai. Particulars of these services are given on page 104.

MOVEMENTS OF MISSIONARIES.*

China.—Miss BRUCE and Miss LAWSON, whose arrival in Japan was announced last month, left Yokohama November 11th, 1882, and arrived at Shanghai on the 18th of that month. Mr. Boone says :

“They met with the usual hearty welcome which we extend in the far away parts of the world to those who come to help us in our work, which is far too great for the few who do come. A cloudy sky, with rain at times, has prevented our country home from appearing at its best ; but it can stand on its merits even in dull weather, and we can hope for a happy home and good work for those to whom all is as yet so new, if not altogether strange.”

PRINTED MATTER FOR DISTRIBUTION.

It may be of interest to our readers to know that we can supply copies of the following sermons and addresses, etc., and will be glad to send them to any address upon application.

6. “The One Source of Missionary Power.” By the Rt. Rev. F. D. Huntington, D.D. pp. 15.
21. “A Foreign Missionary Sermon.” By the Rt. Rev. G. T. Bedell, D.D. pp. 12.
22. “Foreign Missions.” By the Rt. Rev. A. N. Littlejohn, D.D. pp. 8.
24. “Individual Faith the Secret of the Church's Growth.” By the Rev. W. H. Mills. pp. 16.
20. “The Choice of Missionary Work with Special Reference to Japan.” By the Rev. T. S. Tyng. pp. 7.
12. “The Progress and Results of Missions.” By the Rev. Archibald Boyd, M.A., Honorary Canon of Gloucester, England. pp. 22.
180. Annual Report of Foreign Committee, September 1st, 1882. (For general distribution.)

The following leaflets we will be glad to furnish in single copies, or in packages for distribution in churches, or among the members of Parish Societies:

- “Advent and Epiphany Appeal of the Board of Managers for 1882-83.” pp. 4.
144. “Our Mission in China.” pp. 4.
170. “Foreign Missions under our Present Knowledge of Non-Christian Nations: their Morals and their Religions.” Extract from a paper by the late Rev. John Cotton Smith, D.D. (from pages 103-4-5 and 6 in March number, 1882.)
171. “Testimony of an Investigator,” and, Letters from Mrs. Boone, Miss Stevens, and Miss Michie, in the Woman's Department, April number, 1882.
173. “List of Scholarships in the Foreign Field, May, 1882.” pp. 8.
175. “Medical Work in Foreign Lands.” pp. 2.
177. “CHRIST a Foreign Missionary, and, Some Fruits of Buddhism.” pp. 4.
178. “Report of the Rev. Wm. S. Sayres, July 12th, 1882.” 4 pp.
179. “Mrs. Boone's Report of St. Mary's Hall, with List of Scholars and Scholarships.”

* *Correction.*—Under the caption RETIREMENT OF MISSIONARIES, in the last number, it appeared, by a typographical error, that the Rev. WILLIAM B. COOPER's connection with the work of the Board terminated December 1st, 1882. It should have read December 31st, 1882.—ED.

180. "Report of St. John's College Examinations, with List of Scholarships and Scholars, August, 1882." pp. 4. (Single copies only.)
181. "Appropriations and Estimates for Foreign Missions, for 1882-3." pp. 4.
182. "The Endowment Question." (Editorial, January number, 1883.) pp. 2.
183. "Intelligence from Africa." (From January number, 1883.)
184. "Intelligence from China." (From January number, 1883.) pp. 4.

In ordering any of the above please ask for leaflet No.——.

GREECE.

BISHOP JAGGAR'S INTERVIEW WITH DR. HILL.

WE received from the Bishop of Southern Ohio the following letter expressing his regret at being prevented from attending the recent Service in New York commemorative of the life and work of the late Dr. Hill. The incident described by Bishop Jaggar will be of peculiar interest to Dr. Hill's many friends, as showing his entire readiness to be called to his well-earned rest:

CINCINNATI, November 14th, 1882.

As your notice of Services commemorative of Dr. Hill seems to call for an answer, I hasten to express my regret that I cannot be present. I suppose that I was the last representative of our American Church who saw Dr. Hill. During my visit in Athens last March I visited both the Dr. and Mrs. Hill, and was deeply impressed with their work, and surprised at the extent of their influence in Greece. The Doctor was then blind and very feeble, but in full possession of his faculties. We talked of mutual friends in New York, and when I expressed the hope that he might be spared to us for many months he replied, "Oh, don't say that; let me go, let me go to my rest." I felt when I left him that the end was near. Mrs. Hill was wonderfully active, and is reaping the reward in some measure of her years of faithful labor in the love and veneration of the present and former pupils and of the whole community in Athens. I regret that I cannot by my presence at the meeting testify the respect which I feel.

THOS. A. JAGGAR.

THE MISSION SCHOOL AT ATHENS.

NEW YORK, December 11th, 1882.

In accordance with your request, I send you an account of the Greek Mission School, which I visited last April.

I had an opportunity many years ago of learning something of the work of Dr. and Mrs. Hill. On my recent visit to Athens I found many changes for the better in the city. Athens had grown. It was but natural that I should have been somewhat curious to know if the interesting school-work of former years had kept pace with the outward improvement, noticeable on all sides, from the Acropolis to the Grove of Plato. Further, I had heard that some of the schools in Greece had been interfered with by the authorities. Now, not being willing to return home without a knowledge of the *status quo* of our Greek Mission School, as seen with my own eyes—at the same time renewing the acquaintance of former years, of which I had so pleasant a recollection—I called at the residence of Dr. and Mrs. Hill.

Dr. Hill was too ill to meet me, but we—Mrs. Roberts and myself—were most cordially received by Mrs. Hill, and were invited to pass the evening with her. The family circle, composed of Mrs. Hill, Miss Muir and a staff of teachers, with the pupils of the Home-school, was indeed a most interesting one. Before we left the young ladies sang sweetly several familiar hymns, and Miss Muir asked us to visit on the morrow the Mission School.

On the morning of the 20th of April, we, according to appointment, met Miss Muir, who accompanied us to the School, passing on our way the house where the work was inaugurated about fifty years ago. The school-house is large and in every way suitable, having commodious class-rooms, and is filled with pupils. Our visit was unexpected to all except Miss Muir, yet it seemed to us that no previous preparation could have made it more satisfactory.

There were about seven hundred pupils—Greeks, Jews and Arabs—at ages ranging from three or four years to thirteen or fourteen, collected from Egypt, Syria and Asia

Minor, as well as from the Kingdom of Greece. We were first taken to the room where the younger children are taught to read. These were distributed in small classes, each of which was under a teacher or monitor, herself, perhaps, a pupil in one of the higher departments. The lessons were on illustrated cards, the subjects being taken chiefly, if not wholly, from the New Testament. So intent were the children and teachers on their studies that, except when Miss Muir interrupted proceedings for our benefit, but little interest was manifested in the appearance of strangers.

Next we were taken to the higher departments, where the Scripture readings were more varied; many, if not most of them, being taken from the Old Testament. In addition to the religious teaching, there was instruction in grammar, arithmetic and all the elementary branches of education. Most noticeable was the sewing-room, where the girls were taught to use their needles, both in plain and ornamental work, of which the neatness and perfection were extraordinary. Certainly the skill acquired in this department would prove no slight addition to the comfort of many a household. We noticed the practical lessons of economy, both as to time and material—in their minutest fragments—inculcated by Miss Muir, while the charitable instincts were not left untrained, for the little girls who could not sew gladly made lint from scraps of linen, and the boys rolled up bits of paper to fill fever-pillows for the hospitals.

After thus visiting the separate cabinets, if I may so call them, of this great workshop, we were escorted to a very large room, wherein many of the children, male and female, were assembled that we might, at a glance, witness the result of the pre-

paratory process. Accuracy and thoroughness were shown in the recitation of Easter lessons, taken chiefly from the excellent manual prepared by Mrs. Hill, the subject of course furnished by the season, the language of the answers taken *verbatim* from the Scriptures. The little ones delighted us with dialogues and songs. Even the humorous found place in the varied repertory of this wonderful school.

As you know, the work of this school has been thoroughly appreciated by the Athenians. No interference on the part of the authorities has ever been met with. This friendliness is doubtless, under Divine Providence, due to the wise moderation which has ever characterized this Mission. Mooted points betwixt Greek and Anglican have never been made prominent, and yet there has been no yielding of principle. The Greek Priest from time to time catechized the children, but the matter of the instruction the wide-awake head of the school approved of, and the very mode, if I recollect aright, prescribed. It was pleasing to learn that plain, direct Gospel teaching had proved not only not offensive to the Greek Church, but had acted as a magnet to draw from the synagogue. The children who have already been educated in the Greek Mission School number *thousands*; who can count the number of those who have indirectly felt its benign, strengthening and elevating influence?

In conclusion, the Greek Mission School is no longer an *experiment*. It is a *success*. And after seeing it I felt that I could endorse a remark made to me in Greece, which at the time provoked a smile, that "wonderful as are the monuments of Athens, that peerless city, the most marvellous is the American Mission School." J. J. ROBERTS.

AFRICA.

POLYGAMY IN WEST AFRICA; AND HOW TO ABOLISH IT. *

To be transferred to-day from New York or London to a heathen town in Africa is to be carried back in the world's history to the Patriarchal times. Much that you read of in the days of Abraham, Isaac and Jacob you would see to-day there. The old men sitting near the gate of the town or the doors

of their huts, on your approach, would gracefully arise, and meet you with a hearty welcome. They would provide water to wash, food to refresh you, and the best that their lowly abodes could furnish for your rest and comfort, they themselves waiting on you. Nor would they think of asking any pay for their services. Of course, it is expected that you, if able, would show your appreciation of their hospitality by making a present on your departure. The native high priest; the sprinkling of blood over the body of the dead, and the rinsing of

*A Paper read by the Rev. WILLIAM ALLAN FAIR, at the Session of the Brooklyn Missionary Conference held in St. Peter's Chapel, on Tuesday, November 7th, 1882.

the mouth with water, thereby symbolically washing away any bad feelings which may have existed on the part of those at variance with one another; the giving of names to towns or other places, signifying their origin, situation, or use; towns as places of refuge (the high priest's house is always such a place); the manner of mourning for the dead, their feasting, dancing and merry-making; the custom of selling a man's wife or children—all that he hath and himself if necessary—that payment of debt may be made: all these old customs still exist.

Polygamy also exists as in those days. When a man sees a girl whom he would like for a wife, he calls on her parents. After a few visits, he brings a small present to her father, and again to her mother. If his visits and presents are accepted, he brings one to the girl. Later on he brings more valuable presents, and it being understood by all concerned that she is willing to be his wife, he goes to the patriarch of his family and tells him he wants to marry her. The patriarch is the oldest of a number of brothers, and in consequence the head of all his brothers' families, as well as his own, and has control of the property belonging to all. The young man having previously contributed to the general wealth of the family, or in some other way being entitled to the benefit, the patriarch gives to the parents of the girl a bullock or two, which, with some brass rods, wash basins, cloth and beads, make up the dowry expected, which is given and received in the presence of witnesses. The marriage is generally contracted when the girl is very young, say from six to ten. Sometimes she is left with her parents, but in most cases sent to the future husband to a place of training called "the Bush," where she remains till she is of age. The husband celebrates the occasion by giving a feast, to which her and his friends and relatives are invited. He then takes her to a new native house, built expressly for her; if he has other wives at the time, they each have likewise houses of their own.

The wife first married is the "head wife" by right. But if she is not as suitable for the position as some other one, the husband, in comparatively rare instances, puts another in her place. All the rest are to a certain extent the servants of the head wife, and the slaves of their husband, though they are not so regarded, nor do they so regard themselves. When a man dies, his wives are given to his brethren to be their wives, just as in old Testament times.

I do not intend in this brief notice of a system on which a large volume might be written to give a detailed account of its many evils, nor to attempt, by saying what

might under the circumstances be said in its favor, to plead for its perpetuation. I do not ask that even a *heathen* man be allowed to *become* a polygamist. I ask only that those already in that condition—men and women—be dealt with in the most merciful manner possible, consistent with God's Word and common sense. I freely admit from *personal observation* that polygamy is a great evil, and believe that only because of the hardness of men's hearts, God has suffered it for the time past. To strive to abolish polygamy, I believe to be as much the duty of the Church as to preach the forgiveness of *it* or any other sin through the atoning blood of CHRIST; for as long as polygamy exists the progress of the Gospel will be hindered among the heathen. And the question on which all are agreed is: "How can polygamy be most justly and speedily done away?" To answer this important question, and thereby to be the means of influencing the Church to act accordingly, is my desire.

But first, it will be well to see *how* the Church has dealt with it up to the present; *why*; and with *what result*?

Protestant and Roman Missions generally have demanded that all wives but one shall be put away. What does compliance with such a demand involve? The breaking up of home, the separating in many cases of a father from his children or a mother from her offspring, who even to a heathen mother are dearer than life. The demand is as unreasonable to them as it would be for a Minister in a Christian land to require that, in order to be admitted to Baptism, a man must get rid of his one and only wife. They are all the heathen man's wives—according to the law of his country—one just as much as the other. To say that they are not, because married one after the other, would be as unjust in his eyes as it would be in ours to say that the second wife a man marries in this land is not as much his wife as the first was. You may say that even according to the civil law, to marry the second time while the first wife is living, would be a prison offence in this land, and why not in that? To you it would be very wrong, because you know better. "To him that knoweth to do good, and doeth it not, to him it is sin." But the case is very different with a man who has had no such light as the Bible to guide him. A course may be admissible in some places and under certain circumstances which would not be in others. What was tolerated in the days of Jacob, Elkanah and David with regard to polygamy could not be in our day and land allowed. But the law of marriage in heathen Africa, as far as we know, has not been changed since Jacob's time.

You may say, Well, it is time it was changed, and that we, who go to instruct them in what God requires now, should make monogamy the law with regard to marriage. Yes, that would be our duty. But would it not be unjust to make a law apply to offences which occurred before the law was made? Yet that is what the Church is doing to-day in dealing with polygamy in Africa! St. Paul himself says that, without the law, he would not have had knowledge of sin.

How much wiser and more merciful an example has God set us, in dealing with the same difficulty, though He had virtually declared against polygamy from the beginning in that He created only one wife for Adam. Still, He did not leave polygamists to uncovenanted mercies—refusing to admit them as members of the household of faith till they would drive their wives and their own flesh and blood from their doors. Yet, that is what the Church is trying to do to-day, and wondering at the comparatively poor success of Missions in Africa!

As to the requirement of God's Word in this matter: There is not a single instance in the whole Bible where a man, having more than one *lawful* wife, was required to put his wife or wives away. There is only one instance on record which *might seem* to favor such a requirement—the third verse of the tenth chapter of Ezra; but it will be seen that it was not the question of polygamy that was raised, but that their wives were unlawful, in that they were the daughters of the heathen nations among whom the Jews dwelt, whom they had been forbidden to marry, and now they resolved to put them and the children of them away, whether a man had only one or more such wives. And not only is there no command to put away a lawful wife, but a man is *strictly forbidden* "to put away his wife for any cause, save for fornication."

Again, you may say that the woman or women whom the Church requires him to put away are not his wives. If not, then Jacob's wives were not his wives, David's were not his, nor were Elkanah's his, and consequently their children were illegitimate, and heathen parents and children, for the same reason, are all illegitimate. If they are not their wives, such must be the conclusion. But who will affirm that they are not, each and all, married to their husbands, according to the law of their land, as much as Rebecca was to Isaac?

It may be said—indeed, it generally is said—that we are living in New Testament times, and must be guided and governed by the New Testament. No, not the New Testament alone, nor the Old Testament

alone, but, being one, both are to be our guide.

How unreasonable it would be in a school teacher, about to instruct African children, thus to say: A child of your age in America is able, and is required, to read toward the end of the First Reader, and what is required of our own children must be required of you. He then tests the child, and finding that it cannot read, says: Well, since you *will not*, we cannot do anything for you. We have no place for you in our school till you can at once do what our children, after several years' training, can do—requiring at the outset what the foregoing instruction of the book itself would enable the child toward the end to read. Would we not rather expect the teacher to say: Well, though you are old enough to be reading in the end of the book, it would be unreasonable to expect you to do it, having never learned. I will put you in the beginning, which has A, B, C, and lead you through the same course of training, that you may be able by and by to read as our children of your age do.

The illustration, applied to our present case, would, I think, show reason enough for taking the Old Testament as our guide, to *begin with*, in regard to polygamy among the heathen Africans of to-day.

Now, let us look at the result of the past method, for it was doing this in Africa, where it has been so long tried, that was the means of leading me to the study of the subject and to the conclusions at which I have arrived.

In 1878, at the Convocation of Cavalla, six of the most influential and best-informed Gedeboes were standing together—men who had been trained in the Mission since childhood—of whom three were Ministers, and all having only one wife. I told them of my intention to make known to the Church in America the almost insurmountable difficulties which were to be met with, because of the present method of dealing with polygamy. They thanked me, strongly impressing upon me their desire to have it done, saying they thought that if the Church in America fully understood the difficulties there would be a different way of dealing with it. They all had near relatives among the heathen who would like to join the Christian community, but would not be allowed because of having a plurality of wives. The father of one of the Ministers, on that account, was not baptized, and died without Baptism, though a believer and desiring it to the end. I asked them if I would be making the number too small in stating to the Church at home that there had not been more in the last thirty years than ten instances of men who, for the

Gospel's sake, had put away their wives. They said no, and then looking back over thirty years they could recollect only five such instances—five instances in thirty years! Then, I think, I may safely say that if the records were searched not more than ten instances in nearly fifty years of the Mission's work in Liberia would be found. In nearly seven years of my experience there I know of only one.

Has, then, the preaching of the Gospel become powerless in its effect upon the heathen of our day? Such, certainly, was not the result among the heathen in the days of the Apostles. How often we read that upon the preaching of the Gospel then a great number of men and women were added to the Church and were baptized. And God forbid that any *Christian* should say that the Gospel *has* lost its power.

Where, then, does the fault lie? I think in this, that the Church in her zeal, which is not according to knowledge, has required what God, under similar circumstances, did not require.

At present a Missionary enters a town and informs the head man that he has come to talk to them about God. The head man welcomes him, and sends a crier to get the people together, who, few or many, receive him, and, to all outward appearance, hear him gladly. They assent to what he has to say, and there it ends. They now fully understand that they will not be received unless they put away their wives; and, on the other hand, the custom of years has made it equally well understood by the Missionary that there is no use in expecting them to put them away. The consequence is that progress in overcoming polygamy, and changing heathen towns into Christian, is almost impossible. Still, the preaching of the Gospel has not been fruitless. Where the Gospel has been preached, its blessed light has dispelled much of the darkness, superstition and cruelty which previously existed. There are only two devil-doctors now for every ten that were forty years ago. Great good has been accomplished through the work done in Mission schools. Boys taught by Bishops Payne and Auer, Hoffman, Miss Ball, Miss Scott and others are now men of learning and influence. We have two Christian villages—the schoolboys and girls of former days—where all have but one wife; and there are three native Ministers. But what are they to what we might have had if a wiser course had been pursued!

In consequence of the present method a Minister of the Gospel must, for the most part, become a secular teacher, to the neglect of his calling, because there is really no open door for preaching, the Church unconsciously shutting it against herself.

School-teaching needs to be done and must be done; but it should be by men and women whose calling it is; while the Ministers of the Gospel give themselves continually to prayer and the Ministry of the Word.

Polygamy to-day is in every heathen town, as it was forty years ago. How could it be expected to be otherwise from what has been said, the children *naturally* following the example of their parents, without the least restraint? Nor are the wives accessible to direct Missionary influence; for it is well known that were Missionaries successful women must be separated from their husbands and children from their parents. If heathen women had reason to fear that Missionaries would be successful in their present mode of dealing with polygamy, would they not be excusable for wishing the ships to sink which were bringing them to their shores? Not that their present condition is a good one, but then it would be from bad to worse. However, they wish them no harm, having no reason, from past results, to fear.

But, suppose a man willing to put away his wives, how are they to be provided for, body or soul? They cannot live in an unmarried state. There is no such class of women in Africa. They must become the wives of some man. No women live as hired helpers, so as to be able to support themselves independently there, as here. To whom must they go? Heathen law provides for wives of a dead man; they become the wives of his brethren or other family connections; but it is repugnant to even a heathen sense of propriety, for a man to have to wife the wife of any living man. Their laws do not encourage divorce. On the contrary, everything that can be done is done to make them live together. For one cause only is a heathen man at liberty to put his wife away. The Missionary then tries to get them to do what to them is evil—to break what they regard as a solemn obligation, that good may come. Do you not remember that John the Baptist said to Herod: "It is not lawful for thee to have thy brother Philip's wife," Philip being alive at the time. If it could be so arranged that the wives put away would become the wives of men who have no wife, there would be an inducement to persevere. But that cannot be, because a polygamist's wives are his wealth. His wealth is estimated by the number of his wives.

But, suppose they were willing: Here, for instance, is a man who puts away one wife, and another who puts away two. The three extra wives are given, say, to two other men who have the same number as the two who put them away. By that movement

two heathen men have been made to do what their greed might allow, but what their sense of propriety would forbid. In consequence of the success with the first two men the way to success with the other two is blocked, for now they have respectively three and five, whereas before they had only two and three each.

We have supposed the case of the two men just mentioned. Here I might tell of the one that actually came under my own observation. The man was middle-aged. He had two wives—one a young girl and the other a middle-aged woman, the mother of one child of whom he was the father. When he determined to be baptized he put away the mother and child and kept the young girl, who was then sent to our school to fit her to live in the Christian village. The other wife preferred to live alone rather than become the wife of her husband's brother, whom she did not like. In consequence her husband left her some means of support. While the girl was with us her husband built her a nice house in the Christian village, and at the end of six months took her to her home.

About a year after I was told that he had just been turned out of the village, because he had brought reproach upon it by continuing to visit the house of the wife he had put away, and that now he was trying to compel Sophia, his young wife, to go back to the heathen town to live with him, which she did not want to do. Having been her teacher, I was asked to befriend her, and I did so, by taking her and her little babe to our own home. My wife gave her work, and one of the girls of our school was allowed to "mind the baby." In a few days her husband came to see me. I told him what I had heard. He said: "Well, that other woman was my wife, and she has my little child. This wife (that is, Sophia), having the little babe to care for, could not rise in the morning to cook breakfast. So on the way to the farm I and my workmen would stop at that wife's house. She would cook breakfast for us, and I would bring some food for her and the child as we returned in the evening. That is my child she has, and I must give him something to eat." I said, "You know you promised to live as the Christians do, and you must keep your promise. Of course, you must do what you can to help that first wife and your child, which she has, but you must try to do it in such a way that you will not leave it in the power of the heathen or the Christians to speak against you." He promised to do so, and to live with Sophia in the village, to which he obtained permission to return.

In my heart I pitied the man, and felt

that it would have been better for all, under the circumstances, if he had been left as he was with regard to his wives. I myself have never asked a man to put away his wives but I have endeavored to show him that God's way, that of giving Adam *one* wife, was the right way.

A man at Cavalla, having two wives, was desirous of Baptism. Being a cripple, his people said that he must keep both his wives to work for his support. He was therefore at a loss to know what to do. One day, however, not long after, he called on the native Minister of that station, and informed him that now he was ready to be baptized, that he had put away one of his wives. The Minister made some enquiry and found that he and his wife had had a quarrel, and in consequence he had sent her off, seeming to think that the time and circumstances would be as suitable as any.

There are two other men, representing many more, who, though converted, never put away their wives. One lived at Bohlen Station, seventy-five miles in the interior, near the Cavalla river. At the time I speak of there was only a native Catechist there. The man attended the religious Services regularly, and gave additional evidence of being a changed man. At length he informed the Catechist that he wished to be baptized. The Catechist, as might be expected, in accordance with the usual custom, told him that he must first put away two of his three wives. The man said he could not, still pleading to be admitted to Baptism; but the Catechist told him he could not receive him with three wives, that Christians have only one wife. The man came again and again, but with no better success.

Some months later the same Catechist was instructing the native children in the Sunday-school at Cavalla, and the same man happened to be present. The Catechist was telling Old Testament stories about Jacob, David and others, their wives and their children. The man arose, and, addressing the Catechist, said, "Stop! Let me ask you a question: Whose people were those you are telling the children about?" He replied, "They were God's people." "Well," said the man, "how many wives had they?" "Some," said the Catechist, "had two, and some had three, and some had more than five." "And where," said the man, "did they go when they died?" "To God, I suppose," said the Catechist. Then the man asked him how many commandments God gave. He said, "Ten." The man asked him to name them, which he did, "And," said the man, "who made that commandment that you must put away all your wives but one, before you can be baptized?" The Catechist

excused himself, saying that he wanted to continue the instruction of the children now, and that he would try to answer his last question at another time.

The Catechist told me, however, that he was not able to answer it creditably to himself or the Church which he represented.

In consequence of the ground which has been taken, a Missionary is necessarily obliged to keep silent about that part of God's holy Word, which exhibits His merciful dealings toward persons of old, in like circumstances, who, I think, were less excusable for being polygamists than the heathen Africans. A day will come, if a better method is not pursued, when the heathen, having become acquainted with the whole Bible, will condemn the Missionaries, who, though intending well, wronged them of their religious rights and privileges, which, had they been admitted to them, would have been the means of abolishing polygamy much sooner. They will condemn them for seeking in a mistaken way to put them in possession of God's special blessings.

The other man to whom I have referred lived at a place called Fishtown. He, too, became converted. Being very desirous to be received into the Church, he applied to the Missionary in charge, who made the usual request of him, as an evidence of his sincerity, to put away one of his wives, he having two. He said he could not, that they had been both good and faithful wives to him. "That wife," said he, "belongs to the Berebe tribe. If I send her away and cannot accuse her of unfaithfulness, it would be considered such a shame and insult that her tribe would go to war with my tribe. If I send this one away her people, who belong to my own tribe, will, for the same reason, feel equally insulted. If I cannot keep them and be baptized, I will have to do without it." A while after, war broke out, and the Missionary, with his Catechist, had to flee to a place of safety. Ten years later the man died in his heathen town, with not a Christian man near him. During that time he had lived a consistent Christian life. When dying, he said to the heathen men standing about him, "I do not want you, when I am dead, to bury me with heathen rites, nor to give any one poison to drink on account of my death. God's Son died for me, and I am going to God." A young heathen man who was present told the Catechist, to whom the Christian was well known, and the Catechist, now a Minister, told me.

In this connection, I might state that I think the general impression is that chastity is almost unknown among heathen Africans. Such an impression is far from the

truth. It is there as here. And the standard will compare favorably with that of civilized lands, though I willingly admit that the motive which actuates heathen men is fear. As an evidence that chastity is esteemed, the high priest is allowed to have only one wife till death deprives him of her, because he is expected to live a more holy life than the people generally. No woman is allowed to sit near the high priest but his wife—he always seating himself on a sacred piece of skin, which he carries with him for that purpose. He is not allowed even to shake hands with any woman but his wife. If any other woman than his wife travelling, for instance, by the edge of a lake or along the bank of a river should hail a passing canoe to give her a ride, and the canoe men should answer: "The high priest is in this canoe," that would be sufficient. She would not think of getting in then, nor would the men take her in if she were willing. If the high priest were known to be an immoral man he would be deprived of his office.

By what I have said thus far I do not wish to be thought desirous of reflecting on the wisdom of the Church, or the noble efforts of the brave men and women who represented her in Africa, who, for the sake of the souls there, counted not their lives dear unto them, willingly leaving every earthly tie, and cheerfully sacrificing their lives. Their graves in that land are a lasting testimony to their faithfulness and zeal.

As to their attitude toward polygamy, trained in a Christian land, where to think of admitting a man with two or three wives to Baptism or to the Lord's Supper would be preposterous, and without past experience to guide them, nothing would seem more natural or reasonable than to take the ground, that what could not, and would not, be allowed here, could not, and must not, be allowed there. And the Church rightly, as she believed, sustained them in the ground they took.

Having, I trust, shown that the method pursued during the past forty-five years has not proved successful, I will now endeavor briefly to show you what I believe to be a more excellent way, which, in view of the past, may be thought worthy of at least a trial.

The dying words of the last man of whom I have told you were: "God's Son died for me, and I am going to God." In I Cor., xii, 3, we are told that "No man can say that Jesus is the Lord, but by the HOLY GHOST," by whom he is made "a member of CHRIST, a child of God, and an inheritor of the kingdom of Heaven." Might not that man, on his own behalf, have justly said: "May I not, then, be admitted to the household of

faith on earth? See, here is water, what doth hinder me to be baptized?" And may I not ask, in the name of all such, "Can any man forbid water, that these should not be baptized, which have received the HOLY GHOST as well as we?"

In future, then, let those who go to Africa to proclaim the Gospel to the heathen, having "preached unto them JESUS," upon their public profession of faith in CHRIST, baptize them. But you may say: "The Apostles did not admit polygamists." Does not the New Testament *imply* that they did, in St. Paul's instruction to St. Timothy (I. Tim., iii: 2), with regard to the kind of men to be admitted to the Sacred Ministry. To us, in civilized lands of the present day, the words in the Ordination and Consecration Services, relative to one wife, have little force or application. The caution to Ministers with regard to wives cannot be supposed to be given them because they are so much inclined to polygamy, that, unless strictly forbidden, they might have two or three wives each at the same time, instead of one. Nor can it mean that they are not to have the right, in common with all other men, to marry again after the death of a wife. In Article XXXII we read: "Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion." And, indeed, the practice of Bishops, Priests and Deacons forbids such an interpretation, for it is to be presumed that they, of all men, would be governed in such a case by the command of God's Word. Only one other interpretation can be given, which there is good reason to believe is the correct one—namely, that no polygamist was to be admitted to the Sacred Ministry. But if no polygamist had been admitted to Baptism, the caution not to permit one to become a Minister of the Church would have been entirely unnecessary. We can well understand the propriety of not admitting them to the Sacred Ministry, though having permitted them to become members of the Church. A Minister having two or more wives would not be a very wholesome example to a congregation.

Is there not, however, sufficient authority for what we plead in I. Cor., vii: 10; "And unto the married I command let not the wife depart from her husband." And in the thirteenth verse of the same chapter, "If a believing woman is married to an unbelieving man, she is not to leave him;" while a rule of a very different kind for the unmarried is laid down: "Be ye not unequally yoked."

So in regard to polygamists, if a man or woman in that state when brought to a saving knowledge of the truth, applies for Baptism, let him or her be baptized. If,

without loss to their children, they are willing to separate, let them separate; but if the lesser evil be to remain as they are, let them remain; and may we not, under the circumstances, say to them, as Elisha said to Naaman, "Go in peace."

An unmarried man, or a man with one wife, who is a member of the Church, could and should be strictly forbidden to marry a second wife while the first one lives.

The men of the two Christian villages, having but one wife, and freely admitting that it would be contrary to what God requires for them to become polygamists, are the men who are strongly in favor of the leniency thus asked for the polygamists.

Christians admitted to Baptism, having more than one wife, might, if necessary, for the sake of example, be required to live in towns by themselves, as men having one wife now do. With little difficulty it could be accomplished, and thereby it would be seen that while the Church in Africa, from the necessity of the case, tolerated polygamists, she does not at all approve of polygamy.

If a baptized polygamist should marry again before all the wives he may have had at the time of his Baptism died; or if an unmarried man, a member of the Church, should become a polygamist; or a woman, being a member of the Church, should marry a polygamist, let them be treated as adulterers and adulteresses—forbid them to come to the LORD's table, and, if necessary, excommunicate them.

It may be asked: "Is there, then, to be no evidence required which will show the sincerity of their profession?" Yes, certainly; but there are other ways of showing it beside putting away their wives, and with them their children.

We have an established precedent in the fifteenth chapter of the Acts of the Apostles: "For it seemed good to the HOLY GHOST and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered unto idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well. Fare ye well."

It must be borne in mind that even these were not pre-requisites to Baptism, but were addressed to "the brethren." The Church to-day, too, can require that they give up devil-worship, cast away their gregrees, renounce their belief in witchcraft and the like.

We do not see that putting wives away is one of the requirements in the charge of the Apostolic Council. Either polygamy did not exist among the Gentile Christians or the Apostles did not deem it a necessary thing that polygamists so admitted should put away their wives. That it did exist

may be inferred from the following quotation from "Smith's Bible Dictionary." The practice of polygamy still existed. Herod the Great had no less than nine wives. The Talmudists frequently assume it as a well known fact, and the early Christian writers in their comments on I Tim. iii: 2, explain it of polygamy in terms which leave no doubt of its prevalence in the Apostolic age.

Was not the Christian man, with the two wives, previously mentioned, better qualified to provide for the wife he was asked to put away than a heathen man to whom she would have to be given? If such a man had children, would he not willingly join with the Minister in training them to conform, as in every other respect, so also in the matter of marriage, to the plain teaching of God's Word; and would he not be willing to allow the Minister to instruct his wives in religion, even if it were to result in their being led to see that they ought not to live any longer in their present relation.

By the course suggested a way would be opened by which polygamy would soon, by God's blessing, be checked, if not entirely done away with. It cannot be hoped that all would work smoothly by any means that might be tried. Many and great difficulties will be likely to arise; but none may be expected which will be found to be so great a hindrance to the spread of the Gospel in Africa as those which have been experienced in the present method.

Having ventured last winter to address a meeting of the Woman's Auxiliary in Boston on this subject, they expressed their sympathy and readiness to help, and asked me what I expected them to do. I told them that my object in speaking to them was to bring about a change of public sentiment, and requested them to help me, by telling their relatives and friends. They said: Will not the Church have to legislate concerning it? I told them that would be well, if it could be done, but that it was not likely that the American Church would feel at liberty or think it advisable to undertake to legislate on so difficult a subject, preferring rather to leave it to the Church in Africa.

In conclusion, I may state that my chief object in now bringing the subject to the notice of the Church generally, is to be the means of changing the prevailing sentiment by a statement of facts which may be deemed worthy of consideration. Never was it more necessary than now, when so great and widespread an interest is being taken by all, or nearly all, the enlightened nations of the earth in the civilization and evangelization of Africa.

NEEDS OF THE CHURCH IN LIBERIA.

Before determining to leave Africa for home, Bishop Penick had called the Clergy and lay delegates of his Missionary Jurisdiction to meet in Convocation in December of last year for the discussion of practical topics related to the work of the Mission. The Rev. L. L. Montgomery, a Liberian, and one of our Missionaries, was appointed to read the subjoined Essay. It has appeared in several of the Church papers, and we take pleasure in reproducing it:

Our Bishop in his recent Pastoral Letter used these words: "I shall therefore by God's grace speak boldly as I ought to speak, looking not at man or men's opinions, but at the Judge before whom we all must soon stand and give an account." I hope these words express the feeling and spirit in which I have written this Essay on the "Needs of the Church in Liberia," as stated in the programme.

But first let me say this wording requires correction. Strictly speaking, there is no such Church in existence. The Church of England, and Ireland, and Scotland, the Church in the British Colonies, including Australasia and the Dominion of Canada, the Church in the United States, the Church in Haiti, and the Church in Mexico, embrace all the National and Colonial Churches of the Anglican Communion. What is called the Church in Liberia is, as yet, in fact only the African Mission of the Church in the United States of America, and having the same relation to that Church as the China and Japan Missions.

Having pointed to this obvious distinction, it will be well understood what I mean by calling our work the Church in Liberia. The object of Foreign Missions is to plant and establish National and Colonial Churches. I have therefore to speak of the present needs of the African Mission; which, if met, would in my humble opinion the better and quicker enable the Church in Liberia to advance and develop into an independent branch of the Holy Catholic Church, a daughter worthy of the Mother Church in the United States.

(1.) The first essential need is corporate organization: annual or biennial Convocations of the Clergy and Laity. That would constitute a bond of union, afford an opportunity for mutual counsel and advice, promote a community of interest, Christian

sympathy and harmony among the native, Liberian, and foreign elements that at present compose the Church in Liberia.

I think there is no other method by which these advantages can be effectually secured. Others may not see very much advance. But three considerations—namely, the advantage of Church organizations, the disadvantage of a lack of it, the useful and enviable prestige possessed by other religious bodies on account of their annually recurring general Church meetings—constrain me to regard it as simply marvellous that the Church has at all advanced, and exerts an influence in Liberia. I would therefore suggest to the Bishop and brethren the necessity of a General Convocation to meet annually, or better still, once in every two years, as an essential need of the Church in Liberia.

(2.) Another important need is distinctive Church teaching, and punctilious observance of the Christian year. The Church of God is not a man-made society. It is a venerable and Divine institution; with a divinely constituted three-fold Ministry. Her two Sacraments are generally necessary to salvation. Confirmation is not optional and arbitrary, but a Scriptural rite. Her Liturgical mode of worship is ancient, heaven-blessed, and in keeping with the Old Testament and the New. Her Book of Common Prayer is the best commentary upon the Sacred Scriptures; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. And the devout observance of the holy times and events of the Christian year is more instructive and helpful to the soul than all the popular religious seasons of arbitrary appointment. I would, therefore, urge a more general and deeper regard for, and stricter following of, the Prayer Book in all its parts, order and directions.

(3.) The Church needs more Ministers; true, live, faithful, intelligent Pastors; instant in season and out of season; bent upon winning souls, and establishing the Church, and in all things showing themselves a pattern of good work; giving no offense in any thing, that the Ministry be not blamed.

Up the St. Paul River there are large and thriving settlements, but Church Services are maintained at one place only—Crozier-ville. The Cape Mount Station is now very

insufficiently manned. In Grand Bassa County there is only one Minister, who sustains Services at two places. Besides there is the growing town of Edina, where there are some who earnestly desire our Services, and there are settlements up the St. John's River, and many points in other parts of the Republic, both among natives and Liberians, where the Church ought to be planted.

These places must remain long and finally unoccupied, if we are to look abroad for Ministers to fill them. To supply this need there ought to be a Divinity School, centrally and conveniently located, with two good theological men to train Liberians and natives here for the work. And in no case should men be ordained Ministers of the Church before they are made Churchmen. It is self-evident that the Church has already suffered by such mistakes. There is urgent need for more Ministers and a Divinity School; and to "lay hands suddenly on no man."

(4.) For the present, the Church in Liberia needs literary and pecuniary aid; means and learned men as educators from the Mother Church in the United States. At present almost all the well-to-do people of Liberia are attached to other religious bodies. Nearly all the immigrants into Liberia were staunch religionists; yet of the twenty thousand and more the Colonization Society have sent from America to Liberia, perhaps the number of Churchmen among them would scarcely have exceeded thirty. The Church is growing, yet at present her means and membership are comparatively small. I regard it as a great pity that some of our Clergy have been compelled to go into politics and hold office in the Government in order to provide for their households, their congregations being not yet established, and unable to guarantee them the simple necessities of life, and their Missionary stipend having been suddenly withdrawn.

We also require from the Mother Church in the United States some theological scholars—not necessarily, nor preferably, white Missionaries—as educators of men for the sacred Ministry.

I would, therefore, counsel the brethren to invoke the Board of Managers of the Domestic and Foreign Missionary Society of the Mother Church in the United States to

extend to the Church in Liberia pecuniary and literary aid, adequate to her present urgent need.

(5.) The Church in Liberia needs faith in herself, that is, self-reliance. It should be thoroughly understood that Missionary aid is intended to be only for a time, and that it is a bounden as well as an honorable duty for the Church to rely upon herself for support as soon as practicable. The Clergy should diligently impress it upon the people that it is a duty and a privilege, and an act of worship, to give liberally of their means for the support of our holy religion.

In most cases the adage is true, that "where there is a will there is a way," and the inspired Word says all things are possible to him that believeth; but where an individual or a society believe they can accomplish little or nothing in an enterprise, then, of course, the result is likely to be little or nothing. We do not only receive and accomplish spiritual good according to the measure of our faith; but also in temporal affairs, it is said to us, as it were, "Go; and as thou hast believed so be it done." Work is the proof of faith. The Church needs the spirit of self-reliance, and it is the duty of the Clergy to foster and continually call for the exercise of it.

(6.) The Church needs a Liberian Bishop; perhaps as an Assistant at present to the white Bishop. No event could be more beneficial to the Church. It would place her in an entirely new and better light; it would render her more interesting and attractive; evoke greater regard and patronage, and in every way prove propitious. She needs a negro Bishop who could visit the backwoods settlements, ascend the

malarial rivers, and if necessary paddle his own canoe—a Bishop of the people, who could go in and out among them as one of themselves in every respect.

In his Pastoral, Bishop Penick states that his health has been far from good; that attacks of fever have been just about twice as frequent as during his first stay here. Bishops Beckles and Cheetham, of Sierra Leone, and Tozer, of Central Africa, found it the same in their cases; and after about nine years respectively were constrained to resign and retire from Africa. And in about the same space of time Bishop Steere has now fallen at his post in Central Africa. Bishop Crowther, consecrated in 1864, is still strong in the harness, and goes forth "conquering and to conquer." It is Bishop Penick's commendable plan to spend a third of his time in the United States, thus leaving the Jurisdiction every third year without episcopal visitation.

There are in the Church in Liberia six Liberian and Native Presbyters and five Deacons. For the present and future interests of the Church, I urge the importance and propriety of a Liberian Bishop as an Assistant to Bishop Penick.

These six needs, I have mentioned, namely: Corporate organization; distinctive Church teaching and strict observance of the Christian year; more Ministers and a Divinity School; literary and pecuniary aid; a spirit of self-reliance; and a Liberian Assistant-Bishop. I regard these as being essentially necessary, and if supplied they will conduce to the speedier establishment and independence of the Church in Liberia, and a daughter worthy of the Mother Church in the United States.

CHINA.

VISIT OF THE BISHOP OF YEDO.

In a recent letter the Rev. William J. Boone, Acting President of the Standing Committee, gives a full account of a very interesting visit of the Missionary Bishop of Yedo to his old Jurisdiction, and the official acts which he performed for the Missionary Bishop of Shanghai. Bishop Williams made the visit by invitation of the Ecclesiastical Authority, and was welcomed most warmly by both Chinese and foreigners. He arrived at Shanghai on the 19th

of last October, and remained until the 1st of November.

On the 21st of October, at St. John's College, the Bishop took part in the canonical examination in the Bible and Prayer Book of four native Candidates for the Diaconate, who were graduated from the Theological Department in January, 1881. The Candidates acquitted themselves very satisfactorily in the examination. At its conclusion the Bishop, accompanied by some of the staff of the Mission, visited Tsung

Zu, the nearest out-station, where Mr. Hwa, one of the Candidates, lives and works. There he found, in a fairly cleanly town, a good chapel room and day-school room, with dwelling rooms behind them. Mr. S. S. Fang, the medical assistant at the College, visits the town three days in each week, and helps Mr. Hwa to reach the people.

On Sunday, the 22d, in the morning, the Bishop attended the nine o'clock Chinese Service in the Church of Our Saviour, Hong Kew, Shanghai, and confirmed seven Chinese, the Rev. Mr. Wong reading the Service and the Rev. Y. K. Yen preaching. In the afternoon he visited St. Paul's Church, Kong Wan, now in charge of the Rev. Z. S. Yen, and in a crowded congregation, as in the morning, confirmed thirteen persons.

On Monday, the 23d, Mr. Herbert Sowerby, of Wuchang, Candidate for Deacon's Orders, was examined, and the Rev. Frederick R. Graves passed his last examination for Priest's Orders, both of them showing excellent preparation. Wednesday, Thursday and Friday were spent in preparing the Candidates for their approaching Ordination.

On Saturday, the 28th—the Festival of St. Simon and St. Jude—the Ordination took place of Mr. Sowerby to the Diaconate and Mr. Graves to the Priesthood in the Church of Our Saviour. The Service was in English, and most impressive and enjoyable to all connected with the Mission, as it seldom happens that so large a number of Clergy meet there in a Service conducted in the English tongue. A very pleasant incident was the presence of Bishop Moule, of Hang Chow, and the Rev. W. L. Groves, his acting Chaplain. During the entrance of the procession into the Church Hymn 287 was sung. In the procession were the Missionary Bishop of Yedo and Bishop Moule, the Rev. Messrs. K. C. Wong, W. J. Boone, Y. K. Yen, W. S. Sayres, Z. S. Yen and W. L. Groves, the Rev. Mr. Graves and Mr. Sowerby. The sermon was delivered by the Rev. Mr. Boone; the Rev. Mr. Sayres presented the Candidates to the Bishop, and the American, Chinese and English Clergymen united with him in the laying on of hands upon Mr. Graves. Great regret was felt at the absence of the Rev. Messrs. Woo and Chun, who were away for the benefit of their health, and returned to Shanghai only in

time to see Bishop Williams before he left for Japan.

On the morning of Sunday, the 29th, the crowning Service of the series was held in the Church of Our Saviour for the Ordination to the Diaconate of the Chinese Candidates, a very large Chinese congregation being present. It was much regretted that the English Clergymen who had assisted in the Service of the day before were obliged to be absent. The Rev. Mr. Sowerby began the Service; Mr. Z. S. Yen read the Psalter and Lessons, and Mr. Graves the Prayers, and Mr. Wong preached the Sermon. In the Ordination Office Mr. Boone presented the Candidates, Mr. Sayres said the Litany, and Mr. Y. K. Yen the Ante-Communion. The Bishop then laid his hands upon Messrs. Ching Chang Wu, Sz Chia Hwa, Yui Yu Sih, and Yu Tang Chu, and admitted them into the Order of Deacons. The Communion Office was continued by Mr. Boone, Mr. Wu reading the Gospel, and Messrs. Wong and Y. K. Yen administering the consecrated elements; the Bishop being obliged to assign to others all of the Service except the Declaration of Absolution, the Sentence of Ordination and the Benediction, because through his long absence from China he had lost much of his former remarkable familiarity with the Chinese tongue.

In the afternoon of the same day, at the Chapel of St. John's College, the Bishop confirmed fourteen persons, making in all thirty-four confirmed by him during his visit. In the class were eight students of the College, five of the girls of St. Mary's Hall, and one male candidate in addition.

Of the native Deacons just ordained the Rev. Mr. Wu was the "Lydia Mary Fay" scholar in the College, came from Duane Hall, and since January 1st, 1881, has worked in Christ Church, Shanghai, where he is to remain as an assistant of the Rev. K. C. Wong. The Rev. Mr. Hwa was educated upon a Scholarship supported by the Woman's Auxiliary, and was also from Duane Hall, and has worked and is to work at Tsung Zu, under the Rev. Y. K. Yen. The Rev. Mr. Sih was the "Bishop Talbot" scholar and from Duane Hall, and has worked in the Church of Our Saviour. He is now at Nan Kong, a new station under the charge of the Rev. H. N. Woo. The Rev. Mr. Chu was the "T. Streatfield Clark-

son" scholar and from Baird Hall, and is to remain at Da Tsang, a few miles from Kong Wan and connected with the parish at that place, where he has been working.

When the Bishop returned to Japan all at the Mission bade him farewell, with sorrow at his departure, and with a pleasant recollection of a most delightful and refreshing visit from him.

ST. LUKE'S HOSPITAL, HONG KEW, SHANGHAI.

In October last we published Dr. Henry W. Boone's report of the work done in St. Luke's Hospital during the year ending June 30th, 1882, and in the January number a further allusion to it. We are glad to be able to lay before our readers this month a brief history of the Hospital from its inception to the present time. The account is made up from interesting letters upon the subject received from the field describing the growth from a small beginning of this large and widely useful institution.

The narrative begins with a period about four years ago, and states that when Bishop Schereschewsky returned to China he found the Mission Hospital a small and inconvenient building on the old Mission property. That property was leased, and a removal made necessary. There was a balance in the treasury of a certain amount of money saved from the annual gifts of Chinese and foreign contributors, and to this was added \$1,000, given by a lady of Philadelphia, and a dwelling-house on the corner of Boone and Seward Roads was bought and became the Hospital.

Meantime the Bishop, very anxious to build up the several departments of St. John's College, wrote to the Church at home for a physician, and asked that Dr. H. W. Boone be appointed, urging that a pledge made through a gentleman in this country for the St. John's College endowment be secured for an Hospital and Doctor's house in connection with the College.

On Dr. Boone's arrival in China as head of the Medical Department of St. John's College and Physician to the Mission, the new Hospital in Hong Kew, Shanghai, was opened under the name of St. Luke's, and the Doctor has had his principal work there. His residence, however, has been at the College (about five miles distant), and a few medical students of the College have

pursued a course of study under him and had some dispensary practice.

At a later date about \$1,300 was spent in making additions to one of the Professor's houses on the St. John's property, by which Dr. Boone and his family were accommodated. But experience had already shown that but few sick persons in the country came to the College for treatment (and those not specially instructive cases), and that patients in town would not leave their friends for the purpose of being treated there. In addition to these facts, St. Luke's Hospital, in the city, is near the police headquarters and the wharves, and thus receives many cases of accidents, and its fame draws patients from as far as two hundred miles. It has been evident that for these reasons the medical students, if retained at the College, must go into the city for clinics, a most essential part of their education.

Hence, for two years past, all at the Mission have been convinced that the Physician must live in town, that he might properly attend to the students he already had, and also secure more and instruct them efficiently.

As soon as Bishop Schereschewsky saw that the medical department of his scheme of Mission work could be located as well in the city, and still be practically connected with the College, and that only thus could the medical work be well done, according to his plans, he at once assented to the transfer of the Physician and the students to the city, and the removal was discussed between the members of the Mission and the Foreign Committee.

Meanwhile matters did not stand still in China. The Rev. Mr. Woo and Dr. Boone obtained financial aid from the Chinese in Shanghai, and bought the remainder of the triangular block upon which St. Luke's Hospital stands, and are erecting thereon an additional ward of two stories and seventy by thirty feet in size, and will convey both land and building, by deed, to the Mission.

Besides this enlargement, Dr. Boone and his friend, Dr. R. A. Jamieson, have obtained from the Trustees of the Gutzlaff Hospital a gift of their property, the only conditions being that sixteen beds should be called the "Gutzlaff Memorial Beds," and Dr. Jamieson become an associate physician in the combined work. This was

arranged before the Bishop left Shanghai, but the power to transfer the property had to come from England, and so only lately could it be sold with the requisite consent of the Bishop. When sold, this property brought upwards of \$5,700. With that sum, and about \$950 provided in Shanghai, has been bought as Mission property nearly two *mow* (one-third of an acre) of land on the corner of Mingpong and Seward Roads, adjoining at the rear the Mission property on which Duane Hall formerly stood, and only two blocks distant from St. Luke's Hospital.

On this lot stands a frame dwelling of seven rooms, and there is sufficient ground for the proposed Medical School, with lecture-room, etc. As the land alone is assessed for over \$5,300, the purchase is consid-

ered by all in the Mission an excellent one. Dr. Boone and his students have moved into this dwelling.

At the date of our information a contract had just been made for the erection of a part of the proposed Medical School building, and the work was to be completed before the winter began. The cost was to be paid by the loan of available funds in the Mission treasury, in the hope that it would be repaid by future gifts from friends of the Mission in America. Dr. Boone will visit the College on two or three days of each week and supervise the work of his trained native assistant who lives there, and does dispensary duty as he does also at Tsung Zu, a town of 5,000 inhabitants, two miles away. This is all the medical work for which there is opportunity at the College

JAPAN.

The Rev. JOHN McKIM writes from Osaka, under date of October 24th, 1882, that after considerable difficulty he had procured a house in the city, where he hoped to open a day-school early in November, and also hold Services and preach three times a week. The situation of the house is a good one, as it is in the heart of the city and in a favorable neighborhood. The effort to obtain a house had continued more than a month, and was believed several times previously to have been successful, but when it became known to proprietors that their property was to be rented for purposes of Divine Service and preaching a lease was always refused. The reason given was that the Shin Shiu sect of Buddhists was very strong, and would make trouble for the proprietors if preaching was allowed. The Shin Shiu is the most enlightened of all the Buddhist sects, and is now using every means, political, religious and social, to retard the progress of Christianity.

Bishop Williams had stopped at Osaka on his way to Shanghai, and on his return Mr. McKim expected to present to him five persons for Confirmation.

All the workers of the Mission were in fair health, and much encouraged in their work.

In a subsequent letter from Osaka, dated November 2d, Mr. McKim says :

We held our first Service at the new

preaching place on Awaji Machi last Sunday evening. About seventy were present—a very good congregation considering the size of the house, which is about twenty-four feet square. I do not think so many could sit in a room of that size at home; but the Japanese, as you know, do not use chairs, and so the space required for one person at home supplies *squatting* accommodation for two here. Mr. Tanaka, one of our communicants, made an address, taking for his subject the First Commandment. It was very good, abounding in unique illustrations, and held the attention of the congregation for nearly an hour. Several waited after the Service, and asked to be instructed in "the Christian way."

Last evening (Wednesday) we held a second Service, at which I preached. There was a heavy rain falling and the night was dark and dismal, but we were gladdened by the presence of about fifty hearers. The organ excites the curiosity of many of the passers by, and they drop in to see the strange foreign thing which makes such peculiar music. When the novelty wears away I fear our congregation will become smaller.

I have not been able to begin the day-school yet. I am much disappointed in a man whom I had engaged as teacher. . . . The city authorities are very exacting, and require a great deal of information which it is almost impossible to give until the school is in working order.

We have the same difficulty in renting a place for preaching at Koriyama that we found here. Several eligible houses were thought of; but the proprietors begged to

be excused from renting, after hearing that we wanted them for Christian worship and teaching. We have, however, another place in view now, which we hope to rent without much trouble.

I have had the privilege of baptizing five persons lately—on Sunday before last one

adult (one of the older girls in the school), and last Sunday four little ones—three little girls, who have been received this summer into the school, and one little boy, the son of a watchmaker, who is interested in Christianity. The little boy has been attending this School also for two years.

HAITI.

IN a letter from Port au Prince, under date of November 6th, 1882, Bishop Holly says :

The last Sunday in October I confirmed a

Jew, a convert to Christianity, and yesterday (the first Sunday in November) I confirmed a convert from Roman Catholicism, a mother whose two sons had preceded her in our Church.

MEXICO.

THE MEXICAN COMMISSION AND THE CHURCH IN MEXICO.

BISHOP LEE has furnished to the press, under his signature as Chairman of the Mexican Commission, the following statement :

"To obviate some misconceptions that seem to have arisen from the action of the Mexican Commission at their meeting, December 11-13, the undersigned considers it proper to state that the questions to which the attention of the Commission has been called are matters affecting administration and order in an organization necessarily incomplete, and working under great difficulties.

In spite, however, of the discouragements, the Bishops of the Commission feel that there is, more than ever, room and need for sustaining the great work undertaken in Mexico, and that the very difficulties ought, and they trust will, stimulate the friends of the work to greater exertions and more generous giving in its support."

Since the Treasurer's acknowledgments for this number were closed a contribution of one thousand dollars for the work in Mexico has been received from a member of the Board of Managers of the Domestic and Foreign Missionary Society.

We find the following in the *Episcopal Register*. We are allowed to say that it was written by Bishop Stevens :

As a misapprehension exists in some minds as to the real effect of the recent action of "The Mexican Commission," as published in our last issue, we desire to state that the meeting of that body was called for the one purpose of investigating a Protest sent to the President of that Commission against certain alleged transactions in Mexico. Hence the answers of the Commission were directed to a categorical reply to each of the seven specifications of the Protest. In dealing with the several questions involved in these complaints, the Commission acted solely within the lines of their authority, as limited by the "Articles of the Covenant," drawn up and established between that branch of the Church and the House of Bishops of this country (made operative through its Commission to seven Bishops), and also limited by the Constitution and Canons of the Synod of Mexico.

The fact that the Commission found some irregularities of canonical procedure, and could not consequently take such action as was asked of them, viz., to consecrate two more Bishops-elect, has been construed into a lack of confidence in the work in Mexico, and in him who is its acknowledged head and representative—Bishop Riley.

So far from this being the case, the Commission have ample evidence of the greatness of the value of the work already accom-

plished in Mexico; and of the unswerving devotion and self-sacrificing zeal of Bishop Riley, in superintending and fostering it.

They have no hesitation in pronouncing it a good work, and commending it to the Church as worthy of their liberal support. This we feel persuaded is the several and joint opinion of each Bishop on the Commission.

If, in their supervision of the building up of that Church into Dioceses and Synods and in the election of Bishops, they have questioned the propriety of some of the steps taken, and have advised a different line of action, it is because they wished to make the canons and constitutions of that Church as sound and strong as possible at the very start, so that there may not be found by and by defective foundations.

But it must be remembered that these people are not as enlightened on Church questions and canon law as we are. Living so long in a corrupt Church, under a dominating Priesthood, and amid much mental and moral debasement, it was hardly to be expected that they would be competent to act always with that legality and prudence which marks our legislation. They lack knowledge and experience, and in several instances have had to act upon their own ideas unguided and immature.

The action of the Commission, instead of retarding, will really strengthen the work there. It will point out defects, repair errors of judgment, and show how to act more wisely in the future. It will teach them that the Church here is carefully watching their efforts not to fault, but to foster, if possible, their earnest labors. It will show that the Mexican Commission holds itself bound to carry out strictly the terms of the original covenant, and will only move in the lines of action there indicated; and it will prove that the Bishops who compose that Commission will ever be mindful of the high trust and great responsibility laid upon them; not to act with indiscreet haste or zeal, but with that calmness and deliberation which ought to characterize the doings of those who are seeking to plant and sustain a sister Church in a sister Republic.

The record of every effort to establish Missions by our Church, or by other Churches, shows that in all their beginnings there have been serious defects and

evils, which only time and patience and wisdom could remove. The first founding of the Church itself by our Lord and His Apostles indicates the difficulties which will always exist as to men, as to plans, as to practical details; and to condemn a young and nascent Church for some of these inevitable evils, because they are incident to human nature wherever found, and to the special conditions of local societies, is to condemn the College of the Apostles, because it had in it a Judas; and the Church of Corinth, because of its evil livers; and the Church of Galatia, because of its Judaizing teachers.

Let the work in Mexico be fairly understood and fairly judged, and it asks no more. It speaks for itself, despite some opposing voices, and if only cherished by our fostering oversight until it can stand alone, and nurtured by our alms until it can support itself, it will yet prove to be "a vine of God's planting," that will "send out her boughs unto the sea, and her branches unto the river."

One word as to Bishop Riley. For more than twelve years he has labored in Mexico, amidst much public and private opposition. He has worked all these years without a dollar of salary. He has spent from three thousand to fifteen or twenty thousand dollars a year in support of that Mission. He has (largely through his own gifts) bought the great Cathedral Church of San Francisco, and paid the salaries of many of his Missionaries.

When a man of education, fortune, social position and talent thus goes forward, and casts in his lot, and his money, and his time, with the work in Mexico, toiling, and serving, and giving, and loving the work, with all the zeal and self-devotion of a true Christian hero; when such a man does all this, year after year, amidst dangers, difficulties and detraction, it becomes the Church not only to recognize his worth and work, but to come forward at his call for help, to share his pecuniary burden, to hold up his wearied hands, to give him full moral support and confidence, and not meanly insinuate evil reports that are utterly groundless, and like Sanballat, and Tobiah and Geshem, laugh to scorn a work which the God of Heaven has prospered, and will yet prosper, to the shame of all its impugn-ers.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from December 1st, 1882, to January 1st, 1883.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.			
<i>Faunsdale</i> —Gertrude M. Shepard, for Jaffa..	10 00	ber," \$30.....	230 00
<i>Greensboro</i> —St. Paul's.....	5 00	Flynn & Emrich, for Africa, \$50; China, \$25.....	75 00
<i>Macon</i> —St. Andrew's.....	3 40	D. C. (<i>Washington</i>)—Mrs. F. Fredericks, for support of Rev. J. McKim.....	5 00
	18 40	Prince George Co.—St. Barnabas', "A Member".....	2 00
ALBANY.			318 00
<i>Albany</i> —All Saints' Cathedral.....	8 00	MASSACHUSETTS.	
* St. Peter's.....		<i>Amherst</i> Grace.....	6 50
<i>Ballston Spa</i> —Christ Church S. S., for Jaffa.....	6 25	<i>Boston</i> (<i>Dorchester</i>)—All Saints'.....	9 00
<i>Cohoes</i> —St. John's.....	7 00	Evangelists' Chapel, "A Member," thro' Wo. Aux., for Miss Bruce's salary,.....	2 00
<i>Glens Falls</i> —Church of the Messiah.....	7 75	St. Mark's, for Mexico.....	2 00
<i>Kinderhook</i> —St. Paul's.....	20 62	<i>Cambridge</i> (<i>North</i>)—St. James' Mrs. Greenleaf, through Wo. Aux., for "St. James'" Scholarship, St. Agnes' School, Osaka.....	40 00
<i>Otego</i> —Immanuel.....	2 75	<i>Fitchburg</i> —Christ Church, "A Friend".....	10 00
<i>Warrensburgh</i> —Holy Cross.....	3 00	<i>Holyoke</i> —St. Paul's.....	21 00
	55 37	<i>Ipswich</i> —Ascension, through Wo. Aux., for Miss Bruce's salary.....	5 00
ARKANSAS.		<i>Newton</i> —Grace, through Wo. Aux., for "Grace" Scholarship, Bridgman Memorial School.....	20 00
<i>Little Rock</i> —Rev. T. C. Tupper.....	5 00	<i>Taunton</i> —St. John's, through Wo. Aux., for Miss Bruce's salary.....	4 00
CENTRAL NEW YORK.		St. Thomas', through Wo. Aux., for Miss Bruce's salary.....	7 50
<i>Skaneateles</i> —"Adrian," for personal benefit of Rev. P. E. Jones.....	50 00		127 00
CENTRAL PENNSYLVANIA.		MICHIGAN.	
<i>Lancaster</i> —Miss H. K. Benjamin, for Bishop Penick's work.....	2 00	<i>Detroit</i> —Mariner's Church.....	10 00
<i>Mauch Chunk</i> —"W. B. S.," for personal benefit of Rev. P. E. Jones.....	10 00	MISSISSIPPI.	
	12 00	<i>Vicksburgh</i> —G. W. Howard and friend, for personal benefit of Rev. P. E. Jones.....	25 00
CONNECTICUT.		MISSOURI.	
<i>Bridgeport</i> —Christ Church, "W. A. H.".....	12 00	<i>Kirkwood</i> —"A. S. L.".....	50
<i>New Haven</i> —Ascension, 8 Missionary Boxes, through Wo. Aux.....	2 43	NEW JERSEY.	
<i>Reading Ridge</i> —Christ Church.....	2 50	<i>Haddonfield</i> —Grace.....	22 00
	16 93	NEW YORK.	
EASTON.		<i>New York</i> —Ascension, through Wo. Aux., for Rev. Mr. Yen's salary.....	45 00
<i>Cecil Co.</i> —North Sassafras Parish, St. Stephen's.....	5 00	Calvary, through Wo. Aux., for Rosa Sayres' Memorial School, Shanghai.....	80 95
ILLINOIS.		Calvary Chapel, through Wo. Aux., for China.....	35 15
<i>Chicago</i> —"L.," for "Williams" Scholarship, Baird Hall.....	40 00	Christ Church, through Wo. Aux., for Miss Michie's salary, \$40; Miss Lawson's salary, \$10.....	50 00
IOWA.		Grace, through Wo. Aux., for Scholarship, Haiti, \$115; Miss Lawson's salary, \$50; Japan Hospital, \$10.....	175 00
<i>Lyons</i> —Grace, Missionary Box 8,806.....	2 00	Holy Apostles', Miss M.B. Tousey, through Wo. Aux., for Japan Hospital.....	5 00
KANSAS.		(<i>Harlem</i>)—Holy Trinity, for books for Mr. Tai, Tokio, \$5; through Wo. Aux., for Japan Hospital, \$20.....	34 00
<i>Emporia</i> —Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	20 00	St. Andrew's S. S., for China.....	40 00
<i>Scottsville</i> —Mission, through Wo. Aux.....	1 25	St. John Evangelist S. S., for Missionary Educational Fund.....	30 84
	21 25	St. Michael's S. S. Class, "B.," through Wo. Aux., for "St. Michael's" Scholarship, St. Agnes' School, Osaka.....	40 00
KENTUCKY.			
<i>Covington</i> —Trinity.....	4 00		
LONG ISLAND.			
<i>Glen Cove</i> —St. Paul's, for personal benefit of Rev. P. E. Jones, "J. C. M." \$4; Mrs. Dr. Buck, \$2; Mrs. Dr. Stevens, \$2; Miss Simpson, \$2.....	10 00		
MAINE.			
<i>Old Town</i> —St. James'.....	3 51		
MARYLAND.			
<i>Baltimore</i> —St. Paul's, of which "A Mem-			

* By an error in entering in the Annual Tables the contribution of St. Peter's Church, Albany, for Foreign Missions, it was placed one line too low, and so to the credit of Trinity Church. The whole amount, \$138.51, should be to the credit of the first named parish.

WESTERN TEXAS.			
<i>Seguin</i> —St. Andrew's.....	4 08	Proportion of General Missions received during December, (see p. 74).....	707 02
LEGACY.			\$2,126 39
<i>Pa., Philadelphia</i> —Estate of Miss Eliza Colhoun.....	1,238 18	Receipts for the month.....	6,860 54
MISCELLANEOUS.		Amount previously acknowledged.....	19,158 07
U. S. Registered Bonds, Interest.....	381 37	Total receipts since September 1st, 1882.....	\$25,518 61
Mexican League, of which for Theological Seminary, \$2; Theological Scholarships, \$117.50; Scholarships in Orphanage, \$105.45; Mrs. Lever's personal benefit, \$125.....	1,000 00	ANALYSIS OF RECEIPTS.	
"Ruth," for personal benefit of Rev. P. E. Jones.....	30 00	For "Specials" (of which applying on Appropriation, \$40).....	1,917 08
"Mrs. E. M. G.," for personal benefit of Rev. P. E. Jones.....	5 00	For work of the Committee for Foreign Missions (of which from Legacies, \$9,127 18).....	23,601 53
"Anonymous," for personal benefit of Rev. P. E. Jones.....	3 00	Total.....	\$25,518 61

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1883.....	\$182,875 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....	\$23,641 53

Still required during the remainder of the fiscal year to enable the Foreign Committee to meet the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	\$158,733 47
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ACKNOWLEDGMENTS
OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from December 1st, 1882, to January 1st, 1883:

ALBANY.		Riley" Scholarship, \$60; Miss Hamilton, for Mrs. Lever's support, \$10; Mrs. Percy R. Pyne, for Mrs. Lever, \$25.....	95 00
<i>Saratoga Springs</i> —Miss Sarah E. Miller....	5 00	Grace, Woman's Mission Association, Miss Adelaide Hamilton, \$5; Miss Alice Hamilton, \$2.....	7 00
DELAWARE.		Holy Trinity, "A Friend,".....	10 00
<i>Wilmington</i> —Through Branch League, Christ Church, Christiana Hundred, \$38.40; League, Wilmington donations, \$2; from members, subscriptions, \$5.....	45 40	Incarnation, Miss L. Easton, for "Enrique Garcia" Scholarship, \$20; Sunday-school Mite Boxes, \$19.38.....	39 38
KENTUCKY.		St. Bartholomew's, Mrs. William Oothout, toward Mrs. Lever's support.....	25 00
<i>Louisville</i> —Branch League, towards Theological Scholarship.....	75 00	Mrs. Swift, by Mrs. N. S. Harris.....	10 00
MASSACHUSETTS.		Joanna and Mary Granger, Mite Boxes....	80
<i>Boston</i> —St. John's, Mexican Division, Branch of Woman's Auxiliary, Jamaica Plain.....	50 00		192 18
NEW JERSEY.		SOUTHERN OHIO.	
<i>Freehold</i> —St. Peter's, toward the "Bishop Scarborough" Scholarship.....	3 45	<i>Springfield</i> —Christ Church Aid Society, toward the "Bishop Riley" Theological Scholarship.....	37 50
<i>Shrewsbury</i> —Christ Church, toward the "Bishop Scarborough" Scholarship.....	2 00	Receipts for the month.....	410 53
NEW YORK.		Amount previously acknowledged.....	9,090 29
<i>New York City</i> —Ascension, Woman's Mission Association, Mrs. Charles A. Peabody.....	5 00	Total receipts since April 12th, 1882.....	\$9,500 82
Calvary, Woman's Foreign Mission Association, "C. A. H.," toward the "Bishop			

Rates of Postage to our Mission Fields.

GREECE —Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA —Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	5 cts.
JAPAN —Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	5 cts.
HAITI —Steamers [Fortnightly]. Postage 5 cents. Newspapers and Books free through the Mission Rooms.....	5 cts.
MEXICO —[By steamers weekly.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.....	5 cts.
LIBERIA —Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express]. Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same.

GREECE.

Miss Marlon Murr, also four student teachers	Athens.
Widow Helen Zenophondidis	"
Widow Paraskavoula Ateisa	"
Helen Olandisi	"
Basiliky Servos	"
Katina Servos	"
Louisa Pessnellit	"
Leftas Skenezzy	"
Julius Henning	"
Chrisanthel Daskalaky	"

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop.
(In the U. S.)

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian)	Harper.
†The Rev. R. F. Gibson (Liberian)	"
The Rev. M. P. Valentine Keda (Native)	Cavalla.
†The Rev. Wm. Allan Fair	(In the U. S.)
The Rev. O. E. Shannon Hemie (Native)	Hoffman Station.
†J. J. Neal (Liberian), Lay-reader	Harper.
Mrs. S. J. Simpson (Liberian), Teacher	Cape Palmas.
Mrs. E. A. Johnson (Liberian), St. Mark's School	Harper.
Richard Killen Nyema, " "	Rockbookah.
A. H. Vinton Foda, " "	Cavalla.
E. W. Appleton Wade, " "	Fishtown.
T. C. Brownell Gabla, " "	Cavalla.
Joseph Elliott Nim'ne, " "	"

Also three Student Teachers.

Sinco and Bassa District.

The Rev. L. L. Montgomery (Liberian)	Bassa.
†The Rev. J. G. Monger	Sinco.
†George A. Dunbar (Liberian), Lay-reader	"
†J. A. Herring (Liberian), Lay-reader	Bassa.

Monrovia and Cape Mount District.

†The Rev. G. W. Gibson (Liberian)	Monrovia.
†The Rev. A. F. Russell (Liberian)	Clay-Ashland.
†The Rev. J. W. Blackledge (Liberian)	Monrovia.
Rev. Henry W. Meek	(In passage.)
The Rev. Edward Hunte (Liberian)	Crozierville.
The Rev. John McNabb*	(In the U. S.)
The Rev. Horatio C. Merriam Nyema (Native)	Cape Mount.
M. G. W. Christian Schmidt*	"
†Calvin Douglas (Liberian), Lay-reader	Caldwell.
†J. D. A. Scott (Liberian), Catechist	Caldwell.
Mrs. Penick*	(In the U. S.)
Mrs. McNabb*	"
Mrs. Schmidt*	Cape Mount.
Mrs. M. R. Brierly	"
Miss Sarah Johnson (Liberian)	"

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,

Missionary Bishop. (Absent).

The Rev. Elliot H. Thomson	(In the U. S.)
The Rev. Kong Chai Wong	Shanghai.
The Rev. William J. Boone	"
The Rev. Yung Klung Yung, M.A.	"
The Rev. Hoong Neek Wool	Kia King.
The Rev. Wm. S. Sayres	Shanghai.
The Rev. Sung Tsz Yang	Hankow.
The Rev. Sung Lu Chun*	Nan Zieng.
The Rev. Zu Soong Yen*	Kong Wan.
The Rev. Frederick R. Graves	Wuchang.
The Rev. Herbert Sowerby	"
The Rev. Ching Chang Wu	Shanghai.
The Rev. Sze Chia Hwai	Tsung Zu.
The Rev. Yui Yu Sih	Nan Kong.
The Rev. Yu Tang Chui	Da Tsong.
The Rev. George H. Appleton	"
Henry W. Boone, M.D., Missionary Physician	Shanghai.
William A. Deas, M.D.	Wuchang.
Mrs. Schereschewsky	(Absent).
Mrs. Thomson	(In the U. S.)
Mrs. W. J. Boone	Shanghai.
Mrs. Sayres	"
Mrs. Sowerby	Wuchang.
Mrs. Appleton	"
Miss Josephine H. Roberts	Shanghai.
Miss Martha Bruce	"
Miss Sara E. Lawson	"
Miss Wong	"

Also fifteen Candidates for Holy Orders, and fifty-five Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris	(In passage.)
†The Rev. William B. Cooper	(In the U. S.)
The Rev. Clement T. Blanchet	Tokio.
The Rev. Theodosius S. Tyng	Osaka.
The Rev. John McKim	"

* P. O. Address, care R. A. Sherman, Monrovia, Liberia.

† These are not supported by the Board.

‡ P. O. Address, as of all the Clergy in Shanghai, "St. John's College, Shanghai."

JAPAN—(Continued.)

The Rev. W. R. Woodman	Tokio.
Henry Laining, M.D., Missionary Physician	Osaka.
Mr. James McD. Gardiner	Tokio.
Mrs. Blanchet	(In the U. S.)
Mrs. Tyng	Osaka.
Mrs. McKim	Osaka.
Mrs. Woodman	Tokio.
Mrs. Gardiner	Tokio.
Miss Belle T. Michie	Osaka.
Miss Margaret L. Mead	"
Miss Sarah L. Kiddick	Tokio.

Also three Candidates for Holy Orders, and twenty-five Catechists, Teachers, Lay-readers, and Bible-readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.	
The Rev. St. Denis Bauduy	Port-au-Prince.
The Rev. Pierre E. Jones	Jeremie.
The Rev. Charles E. Benedict	Aux Cayes.
The Rev. Louis Duplessis Ledan	Torbeck.
The Rev. Alexander Battiste	Port-au-Prince.
The Rev. Francois J. Brown	Gros Morne.
The Rev. H. Michel	"
The Rev. Jean J. Constant	Buteau.
The Rev. Sadrah Kerr	Cape Haitien.
The Rev. Theodore F. Holly	Port-au-Prince.
The Rev. S. U. L. Bastien	Aoul.
The Rev. Daniel Michel	Petit Fond.

There are besides, one Presbyter, fourteen Lay-readers and Catechists, eighteen Day-school Teachers, and fifteen Sunday-school Teachers, who receive no support, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in Mexico (except where otherwise indicated) receive stipends out of the appropriation of the Board of Managers, according to information received September 1st, 1882:

† The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the Mexican Branch of the Church in the City of Mexico.*

The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of Cuernavaca.

The Rev. T. Valdespino, M.A.	Mexico.
The Rev. I. Maruri	"
The Rev. J. L. Perez	"
The Rev. Placido	Jopuitingo.
The Rev. Luis Canal	Mexico.
The Rev. Jacinto Hernandez	"
The Rev. Joaquin Hernandez	"
The Rev. Jose M. Gonzalez	Theological Seminary,
The Rev. I. Bustamante	"
The Rev. Prof. J. Medina	"
The Rev. J. Ramirez Arellano	Cuernavaca.
The Rev. E. Lopez	Valley of Mexico.
The Rev. A. Carrion	Nopala.
The Rev. I. Bustamante	"
The Rev. J. Linares	Mexico.
The Rev. J. G. Ramirez	"
Mr. A. E. Mackintosh, Business Agent* ..	"
Mr. F. Villegas	Puebla.
Mr. J. Flores, Lay-reader	San Pedro Martir.
Mr. H. Lozada, Lay-reader	Tetelo.
Mr. M. Bejarano, Lay-reader	Cuernavaca.
Mr. F. Puerto, Lay-reader	Atzacala.
Mr. F. Bonilla	Puebla.
Mr. Sergio Arenas	Boys' Orphanage, Mexico.
† Mrs. Herman Hooker	Girls' Orphanage, Mexico.
Mrs. Clench	"
Miss Anna Grut*	"
Miss Alcantara, Teacher	"
Mrs. Ruiz, Teacher	"
Mr. J. Trujillo, Principal	"
Mr. F. Candanoza, Teacher	Cathedral Boys' School,
Mr. Ponce de Leon	"
† Mrs. Ponce de Leon	"
† Miss Ponce de Leon	"
† Mrs. Diego Martinez, Teacher	Girls' School, de la Independencia.
† Mrs. Diego Martinez	"
Miss Candanoza, Teacher	"
Miss Pinto, Teacher	"
Mrs. Arenas	"
Mr. M. Roldan	Secretary of Bishop-elect of Cuernavaca.
Mr. B. Gomez	Mexico.
Mr. F. Garcia, Teacher	"
Mr. A. Morales	"
Mr. V. Hernandez, Teacher	Cuantia, Morelos.
Mr. P. Mriaca, Teacher	Yantepec.
Mr. M. Orhuila, Teacher	Joquicingo.
Mr. V. Baeza, Lay-worker	Mexico.

There are besides, fourteen Candidates for Holy Orders and forty-six other Lay-workers.

* P. O. Address, care Messrs. Watson, Phillips & Co., City of Mexico.

† Not supported under the appropriation.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

FEBRUARY, 1883.

THE Monthly Conference of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Wednesday, February 21st, at 10.30 A.M. All Diocesan Officers are cordially invited to attend.

A WORD TO THE MISSIONARIES.

It has been suggested that, after being read by subscribers, periodicals such as the *Church Electic*, *The Church Quarterly Review*, *Littell's*, *The Century*, etc., may be mailed to Missionaries, who will be pleased to see these publications, but have not opportunity of doing so.

If any such will send their names to the Secretary of the Woman's Auxiliary, with the titles of such periodicals, religious or secular, as they would like to see, she will endeavor to arrange the matter satisfactorily.

Please address,

MISS JULIA C. EMERY, Secretary,
21 Bible House, New York.

THE OGEECHEE MISSION.

MR. DUNLOP'S SCHOOLS FOR THE PLANTATION NEGROES OF GEORGIA.

AGAIN the Auxiliary is called upon to help the faithful Missionary, the Rev. Mr. Dunlop, in his work for the plantation Negroes of Georgia.

In a letter dated September 3d, he writes: "I returned a few days ago from a visit to Camden County, the first I have been able to make since the month of May. I found that our teacher, Mr. Brown, had succeeded admirably with the school; better, in fact, than his letters and reports indicated.

"The average attendance has not been so large as I was led to expect before the school was opened. Yet the progress of those who have attended is so marked, that I have had urgent requests to open two other schools—one seven miles distant from the school we have opened and the other four, in the opposite direction.

"Last Sunday several of the parents of our scholars were in attendance at the Sunday-school, among them a local preacher, whose daughter has attended regularly since the school was opened. All seemed deeply interested, and expressed themselves highly pleased with the progress of their children.

"I reminded them that I had made the attendance on Sunday of every child admitted to the Mission School obligatory, and that some had withdrawn their children last spring, rather than allow them to be taught that it is necessary to keep the commandments of God. I asked them if they had discovered that those who persuaded them to do this were in the wrong, or if they wished now to have the religious instruction of their children omitted.

"One of them, an intelligent mulatto, a man of acknowledged influence among his people, replied very promptly: 'I'll tell you what I think about it. We are all free. I mean to do all I can to keep up this Sunday-school, and I mean, with the help of God, if you will receive me, to belong to the Church that is doing this thing for my children.'

"No one else said so much. Nevertheless I feel that we have conquered, and that in a place that for years has been notorious as a nest of thieves. We can, therefore, by kindness, and by making our school-houses comfortable in cold weather, reckon upon an attendance that will continue to increase,

and be the means of bringing the light and truth of the glorious Gospel of CHRIST to many hearts that, without our efforts, would continue to sit, as they now are, in darkness and the shadow of death. . . .

"I have employed a male teacher at St. Bartholomew's Mission. He came from one of the West India Islands some years ago, and is not afraid of malaria. He has taught school in Baltimore for the last two years, and brings a satisfactory recommendation from the rector of one of the churches there. He began his work in the middle of October."

In a former letter, dated August 16th, Mr. Dunlop writes: "The last Sunday I visited St. Bartholomew's I felt too ill to hold Service. The Sunday-school was conducted by the teacher, and after the session I received visits from a number of adults, among them four persons who came with an application for membership.

"I inquired of one of them why he wished to become a member of St. Bartholomew's. The substance of his reply was as follows: 'I been goin' to ebery church all roun' de 'Geechee and odder places beside, and I say nothin' gin none o' dem, but I nebber see de chillen dare. Dey aint got no place for de chillen, and de chillen wont go. I feel'd good—so good as I nebber feel before—to see de chillen up dare right in front o' we, reading good as school teachers; and I wants to see it ebery Sunday.' And 'We all want it!' broke in several who had listened patiently to his explanation.

"This certainly presents a more encouraging prospect than that which I endeavored to depict two or three years ago—none of these children at the Mission receiving any instruction on the LORD's Day, and growing up in idleness, ignorance and vice. It is not to be inferred, however, that every obstacle in the way of their moral and

spiritual improvement has been removed, and that the causes of discouragement are few. On the other hand, obstacles spring up and seem to keep pace with us as we proceed.

"Still, from the spring reports of the teachers, you will see that in St. Mark's and St. Bartholomew's Schools there are 271 children under instruction, while at Oak Hill we have 40—in all 311. Of these 96 are able to respond in the reading of the Psalter.

"Formerly I was obliged to omit this most edifying part of our Liturgy, and give the congregation part of a selection to sing, reading out to them two lines of a stanza at a time. Now the parents listen with radiant faces while their children take this part in the Service. Several of them, in their leisure hours, are making earnest efforts to become more than listeners, unwilling to surrender, even to their children, any part of the Service that belongs to them. . . .

"Thus you will perceive that we have already succeeded in bringing a large number of children under the influence of God's Word and under some moral restraint, also in securing their attendance, and that this influence extends to the adults. So forcible is this, that it has already attracted to St. Bartholomew's Mission persons I have failed to impress by any other means."

For each of the schools under his care Mr. Dunlop asks \$400 yearly. St. Bartholomew's Church, New York City, supports one of them entirely. For the others help is needed from the various Diocesan Branches of the Auxiliary. Ohio, it is expected, will give \$180; New Hampshire, \$25. Will not Pennsylvania and Pittsburgh, New Jersey and Northern New Jersey, Vermont and the other Dioceses not already pledged to Freedman work, give a thousand dollars more?

CHRISTMAS AT HOPE SCHOOL.

SPRINGFIELD, DAKOTA,
December 29th, 1882.

MY DEAR MISS EMERY:

Carols have been sung, trees, despoiled of their gifts, have vanished, the greeting of Merry Christmas is hushed, the expectant look on child faces has given way to one of satisfied realization; festivities are over. Yet the brightness of Christmas still lingers, and involuntarily there come from the lips, and

from the heart, too, little snatches of the carols. We hear "The snow lay on the ground," sung by one in a thoughtful way, while "Venite adoremus" comes as an echo, in a most joyous tone. From another quarter "Bear the Joyful Tidings" is hummed, while in the distance boys on the street are singing, "Hark, the Angels singing," with its soul-stirring chorus, "Glory, Glory, Glory!" and this not carelessly or

scoffingly, but feeling the truth of the sweet Christmas story as they never have done before.

Our children all hung their stockings for Santa Claus to fill on Christmas Eve, and were advised and urged to go to sleep just as soon as possible. When "all through the house not a creature was stirring, not even a mouse," the agents of Santa who were especially chosen for Hope School crept from their hiding-places, and moving on tip-toes and speaking in whispers, dragged in a tree from the snow and gaily decked it with ornaments and gifts as a surprise to the children, who expected only filled stockings.

In the toes of the boys' stockings were put, hidden under the candy, some pin-balls, which were made and really sewed by some boys in Connecticut.

Such a deafening hubbub of surprise and joyous admiration as was heard at four o'clock the next morning was repayment for all the work done. When the boys examined the tiny stitches on the pin-balls, it was evident that their appreciation of boyhood in general, and of those boys in particular, was at its height. Connecticut furnished all our gifts in a box which was sent last May.

The sick Dolly, who languidly reposed in its little carved crib, received the united care of the girls during most of the day. The expressions of anxious interest and the prescriptions given were most amusing to the older members of the family.

The girls had work-baskets given them, fitted out with all things necessary for sewing, while the boys received skates, balls, bats, marbles, Chinese kites, a sled, &c., and all were just as happy as we could wish them to be, which is saying a good deal.

On Tuesday evening a Christmas festival, with a tree for the Sunday School, was held in the Church. The Bishop's presence added greatly, as it always does, to the enjoyment of the occasion. There were over

eighty children present belonging to the school, besides many others.

The citizens of the town had so generously contributed that each child received a nice gift and box of candy. In addition to this, we had received a present of seventy-five Prayer Books from the Sunday School of St. Paul's Church, Richmond, Indiana, through Mr. Reuben Myrick. By adding a few to these, every scholar and teacher was given one. Even little children, who had just learned to "find their places," clasped them in their arms, and all seemed to think this just the one drop which made their cup of joy full to overflowing. I feel so sure the seed thus sown will bring forth fruit a hundred-fold.

The church was so crowded there was hardly breathing room. The children never sang as well, and recited perfectly the beautiful verses from St. Luke, 2nd chapter, 8th to 15th verses. There was not the least confusion or disorder, and everything seemed delightfully churchly. The bright faces of the children shown like stars. We forgot we were in a little Mission chapel away out on the frontier, and when we emerged from the brilliant scene into the night air, there was a feeling of surprise at the unpaved and unlighted streets. But the sky above us was most beautifully lighted, and every star twinkled with Christmas gladness. It was certainly a different twinkle from the ordinary one.

The packages of woolen gloves, mittens and comforters came safely. I put gloves on the Christmas tree for three of the Indian boys, and the rest I have reserved for a few days. They were needed and are very acceptable. The boys as well as myself send hearty thanks to the "Knights of St. John." I will have one of the boys write soon. Please thank them for the articles, as well as the check for \$4.71, two dollars buying a pair of pantaloons, and the rest being used to pay for the turkeys for the children's tables on Christmas Day.

MRS. BRIERLY'S WORK AT CAPE MOUNT.

CAPE MOUNT, LIBERIA,
August 9th, 1882.

MY DEAR MISS EMERY:

I have waited to write until I should know more of my little flock, and could send a cheering account. The very week I had partially clothed and made the girls presentable for Morning and Evening Prayers, I had my acclimatizing fever, which laid me aside from real earnest work for a month. Since then God has given me strength for twelve hours' consecutive labor daily. I am teaching the girls to take their part in the kitchen and dining-room—or the space that

serves as such—and if they continue in the Mission, they will soon learn.

At present there are thirty-six children under my special care—fourteen girls and twenty-two boys. Two of the girls and three boys are over ten years old; the remaining are between four and nine years. I am so very anxious for them to be able to read the Word, that I grudge every moment spent out of school. Four years is such a very short time for them to be under Christian influence and instruction. Added to which, there is such a dearth of books for instruction. Three forms and a blackboard

comprise the school apparatus. I am greatly in need of large colored Scripture prints, mounted, for Bible lessons. Every little picture is seized upon and treasured. The attention can always be riveted by the promise of the sight of a picture at the close of a lesson. Also I would like a book of object lessons, with box of specimens. These are quite inexpensive, but of great value in teaching.

We are now in good working order. The children are anxious for instruction, and give great pleasure by their obedience and striving to do what is right. Nine of them are baptized, so they form a little Christian class for special instruction as soldiers of CHRIST. I wish dear friends at home could see their beaming countenances when promised a Bible story as a reward. Altogether, I can only thank our loving FATHER for permitting me to care for these dear children. They nearly all now understand the English language.

I sometimes wish that Christian people could see the moral degradation of the poor women around us, for whom nothing is being done, and the bright intelligence of our dear children, and then Mission work would seem a more real work than it does now.

Asking your prayers for this whole Mission, and especially for these little ones and myself, I am,

Yours obliged,
M. R. BRIERLY.

CAPE MOUNT, AFRICA,
October 16th, 1882.

MY DEAR MISS EMERY:

There is so much here of what some people would call drudgery of life to do. Friends in a civilized country can

hardly realize the daily care it is to attend to the person as to the cleanliness, and as far as possible to the neatness, of the attire of each child. We are apt to think it a trial of patience to teach them to put and keep their little belongings in the appointed place, forgetting the line upon line, and precept upon precept we ourselves required. Here we are single-handed, and the minutes glide into hours very quickly, so that I am often depressed at having accomplished so little. I often think double the number of laborers are required in this country to any other, because the African requires such constant surveillance and encouragement; nevertheless the improvement is wonderful, considering the short time many of them have been under Christian and civilized instruction, and the number of days and weeks we are compelled to be absent through fever.

I feel deeply humbled to say, I have been obliged to spend fourteen weeks during the seven months I have been here out of the school-room; but I trust in a little time to have sufficient strength to have a small gathering of the heathen women in their own town some Saturday afternoon, and with the help of a few of my own girls to tell them the "old, old story." It is so very little I can do.

Some of the baptized boys meet Thursday evenings for prayer and Bible reading. May God in His great love send us one of His wise and earnest-minded Ambassadors, full of the HOLY SPIRIT and the gentle SAVIOUR'S pitying love. We need so much a baptism of the HOLY SPIRIT.

Ever Yours in CHRIST JESUS,
M. R. BRIERLY.

THE GIRLS' SCHOOL, TOKIO.

TOKIO, JAPAN,
September 30th, 1882.

MY DEAR MISS EMERY:

Those of our girls who went home for the vacation returned in due time, looking very well, and happy to be with us again. We have two new pupils, with whom I am much pleased. Their names are Kiku Masuda and Gin Yaguchi. Kiku is quite pretty, very gentle, and has such a winning smile that she creeps into one's heart before one knows it.

I have great expectations in regard to Gin. When interviewed by the Bishop, her answers were quite satisfactory, until he asked her if she wished to go to school. Then she hung her little head and remained silent, and nothing would induce her to say that she wished to learn. Her determination to keep to the truth gave me much comfort, for usually the Japanese "say,

and do not;" and although she did not wish to study, she is improving very fast.

You should see my girls when I have my fancy work class every Friday. They gather around me with beaming faces and eager hands to learn all that I can teach them. One of them is especially clever at all kinds of dainty work. She possesses so much grace of movement and is so timid, that I always think of her as the "fawn." The poor child lost a sister and brother during the cholera season.

Our girls continue well, with one exception. Naku Kasuya has the same disease of which Mitsu Horitu died. I feel very much troubled about Naku. The symptoms seem the same as in the other case, and the thought of watching another death-bed of such agony as Mitsu suffered is very sad. However, I hope the disease can be arrested.

Yours sincerely, S. L. RIDDICK.